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BRIEF MEMOIR

OF THE

VENERABLE JOHN JÆNICKE,

PASTOR OF THE BOHEMIAN CONGREGATION AT BERLIN, AND TUTOR OF THE
MISSIONARY INSTITUTION IN THAT CITY.

Translated from "Les Archives du Christianisme," for April, 1828.

JOHN JÆNICKE, born at Berlin, July 6, 1748, was the son of a poor weaver. His father was one of those Bohemians to whom liberty of conscience was refused in their own country, and who supplicated, in 1732, of Frederick William I. King of Prussia, an asylum in his dominions. This prince replied to their request, as we are informed, with rather a rude energy, peculiar to him: "If you are a brave people, I willingly receive you; but, if you are base men (*des coquins*), I have nothing more to do with you; there are enough of such in my kingdom."

Jænicke became a weaver like his father; when he had attained his eighteenth year, he quitted his paternal roof, and went to follow his business at Münsterberg, in Silesia. There was in this town a small colony of Bohemians: their pastor, Pokorny, was eminently evangelical, and his preaching and conversation exercised a great influence over the mind of the young weaver; he was particularly impressed by hearing him one day say—"If even from your

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infancy you had committed no other sin than that of not loving the Lord Jesus with all your heart, you would be guilty before God." Jænicke felt, that there must, in fact, be a great moral disorganization in a soul capable of contemplating the profound and voluntary abasement of God manifest in the flesh, and the sacrifice accomplished on the cross, without all its faculties being powerfully excited, and influenced by gratitude and love; he could not conceal from himself, that he had been too little affected by these mysteries of grace; and abandoning the false peace which he had hitherto cherished, he embraced with a lively faith the promises of reconciliation.

Full of his new convictions, perhaps also encouraged by the pastor Pokorny, who had discovered in this young man valuable dispositions and talents, which it would be wrong not to develop in order to render them serviceable to the progress of truth, Jænicke resolved from that time to devote himself to the sacred ministry; he could not, it is true,

for a long period, carry his design into execution; but in waiting for more favourable circumstances, he diligently pursued preparatory studies, and acquired the knowledge of Latin and Greek whilst following his trade. At the end of three years, he was qualified to accept the office of school-master to the Bohemian colony of Münsterberg; and some years afterwards, he was called to exercise the same functions at Dresden, when he employed his leisure hours in studying Hebrew. Finally, in 1775, he was able to enter the University at Leipsic: he was now twenty-seven years of age; and during the three years which he passed there, he successfully endeavoured, by unwearied efforts, to remedy the disadvantage of being no longer at an age in which learning is easily acquired. His abode at the University was, all his life, one of the favourite subjects of his recollections: he congratulated himself on being there at a time when all the chairs were occupied by evangelical professors; he loved especially to speak of one of them, Dr. Crusius, and used, sometimes, with his characteristic simplicity, to quote him in his sermons, as a man who had been blessed to a great number of souls.

His studies being finished, Jænicke was for some time tutor in a German family. He thought of uniting himself with the Moravian Brethren, and of exercising his ministry among them; but the venerable Spangenberg, one of their bishops, dissuaded him from it, signifying to him, that he considered him to be called to labour in a more extensive field. Jænicke followed his counsel, sought to become a pastor in the Lutheran church, and accepted, in 1779, the call addressed to him by the Bohemian community of Berlin,

in the bosom of which he was born. Although forty-seven years had passed since these colonists had come to seek an asylum in Prussia, they had not lost the religious spirit which had formerly induced them to emigrate, and they desired to have a spiritual guide, truly capable of conducting them in the way of truth. Jænicke did not disappoint their expectation; and in those trying times in which the known opinions of Frederick the Great brought a contempt for Revelation into fashion, he applied himself to guard his flock against the shafts of infidelity. Whilst the railleries of Voltaire gained favour at the court, and many preachers disguised the Christian doctrine, by enveloping it in the language of a degenerate philosophy, or substituted the most fanciful systems for the truths of Scripture, the Bohemian pastor constantly announced Christ crucified to his charge, protesting by the faithfulness of his testimony against those deplorable principles which he had the consolation, in his last years, of seeing replaced at Berlin by a spirit truly evangelical.

His regular engagements did not require him to preach more than once on each Lord's-day alternately in German and Bohemian; but this was not enough for his zeal: he statedly delivered a sermon early in the morning of the Sabbath, and also established a service on the Monday, in which he recapitulated and explained what he had advanced the preceding day. During the half-century of his pastorate, these exercises were rarely interrupted, and it was only in the last months of his life that he desisted from them, when his extreme weakness rendered all his duties painful. We had the hap-

piness of attending a few years ago a sermon of Jænicke. It was in the end of December, and yet the old man, almost eighty, was in the pulpit at seven o'clock in the morning; he preached in German; two hours after he was to preach again in Bohemian. We have been assured, that more than once the present King of Prussia went to hear him, and found, in the simple, colloquial language of this modest pastor, that edification, which better written discourses could not afford him, if they exhibited not the same truths.

Jænicke displayed his real character in every thing; he was the same man in the pulpit as in private life. He was accustomed, in the beginning of a sermon, to announce the manner in which he would divide his text, but it was very seldom that he strictly adhered to his proposed division; more frequently he gave free utterance to the emotions of his heart, without confining himself to any plan; and blended, as in familiar conversation, with the development of his ideas, anecdotes which bore a relation to them, subjoining to the whole, a great number of incidental remarks. His sermons were therefore very different from modern discourses; yet, notwithstanding their originality, they produced the happiest effects on hearers who came not to criticise his style, but to profit by his lessons, his piety, and experience. He always spoke of the Saviour, or to the Saviour; always did he speak in commendation of Him who had called him out of darkness into marvellous light. "He is a singular man," said one who saw him in his last years; "he can speak of nothing but of the Saviour." When he stammered concerning Him, to use his own habitual expression, he

could not long continue to speak of him as an absent being; a sense of his presence so completely possessed his mind, that he was compelled to give utterance to his feelings in adoration and thanksgiving.

Jænicke was as simple in his manners as in his discourses. To be useful to his flock he hesitated not to perform the meanest offices; even in his advanced age, he persevered in visiting the poor and the sick amongst them who inhabited those parts of the city which were most remote from his dwelling. We have accidentally been made acquainted with some of his works of charity. For instance, a physician was one day called to a sick man, miserably poor, who had no one to take care of him. He prescribed to him a medicine, and, as it was necessary that it should be taken that same evening, he asked the patient how he could send the prescription to be prepared. The sick man signified that there would be no difficulty in doing so, but seemed reluctant to tell whom he should charge with the errand. The physician insisted on knowing; and learnt, in the sequel, that the aged pastor, Jænicke, came himself every night,* to make the poor man's bed, prepare his food, and provide whatever might be necessary! On another occasion, Jænicke, having received from a wealthy individual a considerable sum to be given in alms to an indigent man who dwelt at a great distance, and a small remuneration to the person whom he should employ in carrying it, preferred being the bearer himself, that he might increase the amount to his poor hearer. We have only been

* The difference between German manners and those of this country, will naturally occur to the reader.

able to collect these two traits of the pastor's active charity; but how many more must a life of which such are mentioned have presented to the eyes of God!

Jænicke had now entirely devoted himself, for one and twenty years, to the duties of his ministry, when a different course, not less surrounded with difficulties, was opened before him. At this time, when infidelity spread its melancholy ravages in Germany, as in France, Christians began to feel the necessity of a closer union, that they might labour together for the advancement of the kingdom of God: for this common object laymen and ecclesiastics availed themselves, of whatever influence their station in society their fortune, their talents, and character gave them. M. de Schirnding, de Dobrilugk in Lusatia, had especially distinguished himself for some time, by a zeal which hesitated at no sacrifices. He had put into circulation a great number of religious tracts in German, French, the Polish, and other languages; but he thought that he ought to employ his fortune, which was considerable, in a more durable work, and that founding a Missionary Institution at Berlin would be, of all others, the most useful. He formed a close friendship at this period with Jænicke, communicated to him his plan, and proposed to him to second it, by accepting the direction of the new establishment. Missions were not a new thing to Jænicke; his brother, after preparatory studies at Halle, went to preach the Gospel in India, and had died at Palamcottah, after having seen with joy the blessing of the Lord granted to his labours. These circumstances contributed not a little to dispose Jænicke in favour of the project which M. de

Schirnding submitted to him: both occupied themselves in the work; and, in 1800, seven young men were admitted into the Institution. But scarcely was it opened, than it was threatened with complete ruin. A reverse of fortune happened to its generous founder; he found himself obliged to withdraw the aid he had offered; and as it was the only resource on which it had depended, this failure of funds seemed to render its dissolution inevitable. Such must have been the effect had not Jænicke learnt to trust in the Lord: he knew that the Lord works with them who work for Him, and he persevered. His expectation was not disappointed; and the mission-house at Berlin has continued to this day, notwithstanding all the difficulties which its venerable conductor had to surmount during the time of religious declension, and the years of war. At first, some pious persons sent him supplies; afterwards the Missionary Society formed at this time in England, cheerfully came to his assistance. They wanted missionaries, and readily took into their service some of the young men prepared in the German Institution. In 1820, thirty students had left it; of whom ten had been sent into different countries of Asia, and twenty on the western and southern coasts of Africa; since that time the missionaries formed in this house have, for the most part, been employed in preaching the gospel to the Jews who inhabit, in great numbers, Russian and Prussian Poland.

In this way the active life of Jænicke was passed amidst the double duties of pastor and tutor. Neither did he remain a stranger to any of the institutions by which the revival of religion has been manifested in our day, but cheer-

fully accepted the office of Secretary to the Berlin Bible Society. He always received, with the greatest kindness, those who desired to profit by his conversation; and if he observed in them that love of the Saviour which reigned supremely in his own heart, the good old man testified his joy in terms which their *naïveté* rendered still more touching, and by familiarly giving them gentle taps on the cheek.

In 1825 his strength sensibly declined; he was gradually compelled to relinquish what he had hitherto done—holding meetings for prayer in his house, and giving lectures to the missionary students; soon afterwards he could only preach in a sitting posture. At the beginning of June, 1827, he preached for the last time. Symptoms of dropsy in the chest then appeared, and his disease was soon known to be mortal. Jænicke preserved, however, the use of his faculties to the last; he

was able to receive the numerous visits of his friends, to speak with them of the Saviour in whom he placed his hope, and to receive and afford edification. On the 21st of July his weakness became extreme. The last words which could be gathered from his lips were these, “During my long life I have always found that the Lord is faithful!” His departure was expected from one moment to another; then the attendants, amongst whom were the students of the mission-house, surrounded his bed, and, to participate in the joy of this soul about to return to the bosom of his God, they sung, in a low voice, two verses of a hymn, which closed with a description of the happiness of a departed Christian. After thus singing, they approached again the old man: he had fallen asleep. Thus, on the 21st of July, 1827, departed to his rest the venerable John Jænicke, aged seventy-nine years and some days.

BIOGRAPHICAL NOTICES OF THE SUCCESSIVE PASTORS OF THE CONGREGATIONAL CHURCH AT BOCKING, ESSEX.

THE REV. JOSEPH PITTS

Was the second Pastor of the church at Bocking. He was a son of the person of that name, who, in early life, sustained a captivity of fifteen years in the north of Africa, and who, on his return, published an entertaining and well-known account of his bondage, and of the people among whom he had resided.*

The elder Mr. Pitts had been accustomed to attend a meeting-house at Exeter, and with that regard to the consolation of individuals which is a striking and amiable feature of dissenting worship, the minister was sometimes used to pray for the poor captive in the public service; it is said, that Mr. Pitts entered the meeting-house on his return, while the pastor was so engaged, and thus had the singular gratification of hearing the prayers which were offered for himself as a wretched outcast, who could scarcely be expected ever to set his foot on his native shore.

* A true and faithful Account of the Religion and Manners of the Mohametaus; in which is a particular relation of their Pilgrimage to Mecca, &c. By Joseph Pitts, of Exon. 1717.

His son, Mr. Joseph Pitts, the subject of this sketch, was born at Exeter, 1702. He was educated for the ministry in the Fund Board Academy, London, and under the tuition of Dr. Ridgley and Mr. Eames. Whilst he was a student, he appears to have united with the Independent church of which the Rev. Thomas Bradbury was pastor. In the year 1729, Mr. Pitts accepted an invitation to the pastoral office. Here he became known as a zealous adherent to the doctrines which had distinguished the early nonconformists, but of which some of the younger ministers of that day were beginning to be ashamed. Such was his reputation, that the founder of the church at Bocking, though he never saw Mr. Pitts, is said, "both living and dying," to have recommended him to his people as his successor. After preaching as a probationer, Mr. Pitts received a unanimous call to the pastoral office at Bocking, in the year 1738, and the connection was publicly recognized in a divine service; when the Rev. Mr. Hall, of London, preached from Acts i. 4.

During the early part of Mr. Pitts' residence at Bocking, the meeting-house was greatly crowded, and the church considerably increased. In the year 1738, Mr. Pitts preached before an assembly of ministers at Ipswich. This sermon was published at the request of the ministers and people. It is founded on Heb. iv. 14. and is entitled, "A Profession of Faith argued from the Priesthood of Christ." In the closing part of the discourse, Mr. Pitts makes this forcible appeal to his auditory: "Oh how much is the glory departed from us! What is become of that spirit which our forefathers were so renowned for? That zeal for the glory of God? That

ardent love to Christ and one another? That strict justice in their dealings? That close walk with God? That holy observation of the Lord's day in the conscientious discharge of public, private, and secret duties? Did not much of this excellent spirit die with them?"* An appeal which, so far as relates to personal religion, may perhaps be made with increased propriety in the present day. In the commencement of the following year, Mr. Pitts was called to a similar service at Chelmsford. He preached from Acts viii. 5.; and, at the request of the pastor, ministers, and congregation, sent his sermon to the press; it was entitled, "The right Way of preaching Christ, opened and enforced." But the scenes of usefulness and happiness which appeared to be opening on Mr. Pitts in his pastoral connection at Bocking, were speedily withdrawn. After a residence of less than four years, dissatisfaction towards him became so general as to occasion his removal from his pulpit. To succeed the founder of a Christian church is no easy task; the attached friends of the deceased pastor are often less disposed to inquire whether the instruction is scriptural than whether it is similar to that which they have been accustomed to receive. Whatever might be the cause of Mr. Pitts' removal, it is but just to say, that neither unscriptural sentiments nor an unholy life were reasons; and these form the only sufficient grounds for the removal of a minister at the instance of his people; for, as Mr. P. justly says, "Supposing none were to profit under a minister, if he preaches the truth, and his conversation is as becomes the

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Gospel, is he to be blamed, and his life made uneasy? I thought none but God can teach to profit."

Mr. Pitts preached and published a farewell sermon to his flock, a sermon which was adapted to excite regret that it was a farewell, not only on account of the excellent instructions which it contains, but also on account of the excellent spirit which it discovers. "As it is well known," says the preacher, [that] "I have hitherto studiously avoided bringing personal reflections into the pulpit, which I really think beneath the ministerial character, so I am determined not to make a beginning now." Happy would it have been if every minister had cultivated, under what he considered as injurious treatment, a temper and a practice like those of Mr. Pitts.

On leaving Bocking, Mr. P. met with a gratifying testimony to his character and abilities, in the invitation which was given to him by his old pastor and the friends of his youth. He was invited to be the stated assistant of Mr.

Bradbury, at New Court; a situation which he continued to fill till 1758. In that year Mr. Pitts became co-pastor with Mr. Holford, in the Independent church in Back Street, Horselydown. In this associate capacity, Mr. P. remained till 1764, when the whole charge devolved upon him, a charge which he continued to sustain for some years, when, being far advanced in life, he relinquished the stated exercise of the ministry, and removed to Taunton, where he died, December 5, 1788, aged 86 years.

Mr. Pitts has been represented as an unpleasant preacher, and as possessed of "slender abilities." The last part of this representation is by no means justified by his printed sermons, which indicate no inferiority of natural talent, and which evince a respectable acquaintance with theology.* The late eminently pious and amiable Mr. Barber, of London, married a daughter of Mr. Pitts.

* Sermons of Mr. Pitts.—W. Wilson's History of Dissenting Churches.

ORIGINAL ESSAYS, COMMUNICATIONS, &c.

AN AMERICAN GENTLEMAN'S REASONS FOR RENOUNCING UNITARIANISM, IN A LETTER TO A UNITARIAN CLERGYMAN OF BOSTON.

THE following important letter was published as a pamphlet at Boston in February last, and produced so powerful a sensation as to cause the sale of three editions in a very short period. It was occasioned, we are informed, in the "explanatory notice," by a conversation with a Unitarian Clergyman of Boston in August last; when the writer stated, that reflections had

been suggested to his mind, which had induced him to commence a new course of examination respecting the doctrines of Christianity. In November, his clerical friends inquired the result of his investigations; to which the following letter was a reply. The manuscript having been seen and copied by several friends, the contents of the letter became known to a considerable number, and the writer was urged to consent to its publication. Two reasons induced him to comply. First, that having several years been an active mem-

ber of the Unitarian denomination, he now felt it his duty to promote an entirely different system; and secondly, because he learned that his motives had been misrepresented, and he wished to give a frank and full exposition of them. Our readers will, we doubt not, participate in the interest which, we are informed, its publication has excited in the United States:—

"Boston, Nov. 22, 1827.

"My dear Sir,—I cheerfully comply with your request in desiring to know how far, and in what respects, I have departed from my past opinions on religious subjects. The gratification and improvement I have derived from our long acquaintance, and the kind manner in which you propose the inquiry, will induce me to give an unreserved statement of my reasons for relinquishing opinions which we once held in common, and an outline of my present views of religious truth. You shall have a transcript of my mind and heart on these topics, and in the free and full manner becoming our past friendship, which God grant may long continue. I must use the personal pronoun much oftener than I could wish; but this, you will perceive, is unavoidable. If any improper expression should escape from me, I rely on your candour to excuse it, and you know that my avocations are so numerous that I cannot present the subject, if I had the ability, in the most systematic form.

"As you intimate, the change has not been suddenly made; and you will not doubt that I have endeavoured to view the subject in all its bearings, with deliberation, anxious inquiry, and prayer. The idea of severing myself from religious association with those, with whom I have so long been on terms of friendly intercourse,

and in whose society many of my happiest hours have been passed, was painful; and the knowledge that, while admission into the Unitarian party is hailed with acclamation, a departure from it occasions the imputation of sinister motives from many persons, would have induced me to shrink from any change, where high and conscientious motives did not sway me.

"You will bear me witness, that it has ever been my endeavour to state my views on religious subjects explicitly, and we have, I may say, concurred in detesting a compromising and equivocal course of conduct in religion. We have often censured the delinquencies of Unitarians, and borne testimony to what appeared commendable in the orthodox denomination. An adherence to these principles, under circumstances where I have felt compelled to extend my inquiries to greater lengths than formerly, has brought my mind to the present result; and I cannot doubt but if you had been placed in similar situations, and had the subject presented to you as it has been to me, the conviction of your understanding, and the feelings of your heart, would have run parallel with mine.

"For many years I have seen, that the Unitarian denomination did not give equal evidence with the Orthodox of their spirituality and liberal giving. I have been persuaded, from my own observation, that they did not, in an equal degree, consider themselves as stewards, and their property as consecrated to the cause of Christianity; and that they were greatly deficient in a devotional frame of mind. Believing, however, that their opinions were true, I apologized for the seeming contrariety of their practice (as I have always

been forced to do,) by imagining it resulted from an unknown principle of human action, which another age might develop. I derived my knowledge of the orthodox opinions chiefly from Unitarian writings, the glaring defects in orthodox Christians, and the extravagant language occasionally used by individuals among them; and did not converse with opponents, so much for improvement, as for victory, or attend in a candid state of mind, upon their preaching. During the present year, I have seen and heard of so many instances of lax conduct in Unitarian professors of Christianity, and witnessed so many misrepresentations of the motives, actions, and opinions of the Orthodox, that I have often paused, and made the mental inquiry, Is it possible that truth can produce so much erroneous practice? In examining myself, too, I have been conscious that my own religious affections had been languid and feeble. At length the thought occurred to me, Is it not possible that the principles of Unitarianism may be unsound? for our Saviour said, 'By their fruits ye shall know them?' I resolved on reviewing controverted topics, reading the Scriptures more attentively, being more constant and interested in devotional exercises, attending upon orthodox preaching occasionally, and observing the effects of both kinds of preaching and other means of religion upon the community. Thus I aimed to acquire such information as would enable me to answer, to my own satisfaction, the inquiry of Pilate, 'What is truth?'

"The result is, my mind is convinced that the arguments used in support of the Unitarian faith are less sound than I had apprehended; that the representations of the present prevailing orthodox

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preaching, opinions, and practices, by their opponents, are mainly incorrect; that the orthodox opinions and preaching produce more benevolence of character, mildness of temper, inward piety, and devotion to the cause of Christianity; that they more accord with the Scriptures, with the wants of man as a sinner, and as an accountable, immortal being; and that a sad prejudice exists in the minds of Unitarians, in regard to the motives, opinions, feelings, and efforts of the Orthodox. I found, too, that my own feelings became more engaged on the subject of religion; that I had lost all bitterness in discussing religious matters; that I read the Bible with increased delight; felt a much higher satisfaction in prayer, a tender and more anxious concern for the spiritual improvement of my family, my friends, and those around me; that my religious faith had been more a speculation of the mind, than a subject dear to the heart; and that there was a meaning in the words, 'Believe in thy heart,' to which I had been almost an utter stranger.

"I will notice several characteristics of a Christian, in which I think you will agree with me, that the Orthodox far exceed the Unitarians.

"1. *Prayer.* It is conceded by many Unitarians, that the other sect are more observant of prayer; but they say, 'Our Saviour reproved the pharisees for their long and ostentatious prayers, and Unitarians may, and probably do, exceed the other denomination in less equivocal evidences of the religious character.' Still, does any Christian equal our Saviour in his devotional exercises? Can any man be a Christian, who does not pray, and take a delight in prayer? I am credibly informed, that there are whole societies of

Unitarians, which do not contain a single family (the minister's excepted) where family prayers are observed; and I have reason to believe, that secret devotion is very far from being practised, regularly and fervently, by the professors of religion in this denomination. The contrary is the case with the Orthodox. Now, although prayer alone, though ever so regular, does not afford evidence of Christian character, neither the example of our Saviour, his apostles, or the pious of any age, justify us in awarding it to any, who neglect prayer, or perform it negligently.

"2. *Observance of the Sabbath.* It will not be denied, I presume, that the Orthodox are more scrupulous in keeping the Lord's-day holy, than their opponents; that they refuse to travel on the Sabbath, or to frequent news-rooms; and that they attend upon public worship more constantly. The principal men among professed Unitarians, those who have studied divinity with reference to preaching, even ministers, and those who write for religious periodicals, do travel on Sundays. Is it said, that in New England the Sabbath is observed with more strictness, than by the most religious people of Europe; or that the Orthodox in this country, keep the day with puritanical austerity? Neither you nor myself believe, that it is observed too holily, or too sacredly, by any sect of Christians, but that on a serious and devout observance of it depends chiefly the prevalence of vital piety in our land.

"3. *Use of Money.*—A great difference exists between the majority of the two denominations on this subject. One gives largely, and the other stintedly. Unitarians say, that the Orthodox give ostentatiously, and lavish money on Utopian projects; but that

they do not publish their benefactions, and may give as much as others, but privately. Let us try this apology by our experience, and by facts. Is it not charitable to suppose the Orthodox give as much privately, as the Unitarians do? Do the latter give to objects of acknowledged importance so freely and liberally (according to their means) as the former? After all our exertions, we were able to obtain but a little more than three thousand dollars, annually, from the members of the American Unitarian Association, though it is a popular Society. It is notorious, that in giving to objects of general utility, for the extension of religion, of particular benevolence, and of private charity, the Orthodox are always quick and liberal, far surpassing Unitarians. As a denomination, they are less rich, especially in Boston and the vicinity. Take, for example, the richest society in Boston, where Unitarian opinions have been pressed home upon the consciences of the people with as much power and eloquence, to say the least, as any where on earth. What is the result? Do the professors of religion in that congregation give to benevolent and religious objects of acknowledged merit, as much, in proportion to their means, as an equal number of persons in the other denomination of equal means?

"4. *Religious Instruction.*—Which denomination, throughout the Union, is most thorough in visiting and instructing the ignorant and poor; in instructing their domestics and children; in Sabbath-school instruction; in imparting the Bible and tracts to those who need them; in endowing theological seminaries; in attempts to reclaim the intemperate, the criminal, and the vicious? I do not overlook the generous zeal

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and charitable donations of many devoted persons among Unitarians, in the preceding remarks; but I allude to the denominations, as such, in all I say. It is worthy of notice, that the efforts of such excellent persons are principally in imitation of the exertions of the Orthodox.

"5. *Seriousness.*—In which denomination are the students of divinity most serious, most regular in attending upon the means of religion? In which are ministers most devoted to the cause, most contented in their parishes, and most disposed to make personal sacrifices to preach the Gospel? Who are the people that refrain from doubtful, or positively injurious amusements; who refuse to patronise theatres; who love social religious meetings; who are in favour of discreet church discipline; who stand up for morality and piety in all places, fearlessly, and at the risk of unpopularity? Must not a candid and impartial observer, who extends his observation over the denominations, answer—the Orthodox?

"6. *Missions.*—Formerly it was said by Unitarians, that they did not contribute to foreign missions, because the denomination was not strong enough to support a mission of their own, and they could not conscientiously aid in disseminating false views of Christianity. Did they, at this time, do as much, according to their means, as the Orthodox, in supporting domestic missions according to their means? And when circumstances seemed to present a remarkable opening for the establishment of a Unitarian mission in India, (an opening that would have electrified the other denomination, and called forth free and noble benefactions from them, had a similar event occurred in their ranks,) what was done? After long correspon-

dences, laborious exertions of Unitarian essayists and ministers, and efforts long continued, the Unitarians of India, Great Britain, and the United States, have agreed to support *one* missionary in a foreign land! I might mention other characteristics, in which the Orthodox appear to understand and practise Christianity more thoroughly than the Unitarians. I might speak of their conversation with those anxiously inquiring what they shall do to inherit eternal life, with the sick, afflicted, and dying. I might notice the bond of union that subsists between church members; the ease and propriety with which the Orthodox introduce and converse upon religious subjects; the thorough knowledge they in general possess of the Scriptures, and of the religious operations in the world:—but I conclude this portion of my letter by stating, that the facts and inferences above enumerated afford presumptive evidence of the truth of orthodox opinions; as there can be no argument more satisfactory to the bulk of mankind, in regard to the truth or excellence of religious tenets, than their beneficial effects.

"Now as to my belief in the doctrines you have specified.—I came to their re-examination with a sincere desire to know the truth as it is revealed; with feelings saddened with the belief, that practical godliness did not dwell with the believers in the Unitarian faith to the extent it did in the opposite; with a determination to read the great book of human nature, while I perused the works of eminent theological writers, and the Bible. I had not proceeded far before I found, that there were two ways of studying the Scriptures, and of receiving what they seemed to teach;—one speculative, and the other heart-

felt; the former, resulting from pride of intellect, adhering to theories, intent upon externals, somewhat negligent of internal and personal piety, with little feeling of the contrition of the publican when he said, 'God be merciful to me a sinner;' and the latter, believing with the heart, surrendering the affections to Christ, submitting the will and inclining the understanding to the influence of divine teaching, and placing the inquirer on a level with the meanest person in his reception of religious truth, and the necessity of repentance and contrition. I learned, that the religious community is divided into two classes, as to their reception of Christianity, though they are mixed with many denominations, and that they are kept asunder chiefly by their feelings and opinions on one subject, viz. REGENERATION:—one of these classes believing, that religious principles and affections may be ingrafted upon the mind and heart, as other valuable instruction is given, by example, precept, and a sense of utility; and the other believing, that a radical change must take place in our natural inclinations, without which all these means and motives will be ineffectual. I am satisfied that the orthodox opinions, on this point, are scriptural; and no biblical criticism can triumph over a faith, that acquires its knowledge from the human heart, and finds the illustrations of Scripture in the history of man. Observation, living testimony, and history persuade me, that man, in his natural state, is alienated from God, averse to holiness, prone to wickedness; and that civilization, example, and instruction affect his outward conduct, but do not produce such a change, as will make him, in solitude, and where he is unknown,

as well as in active life, and in the view of acquaintance, a religious man. This can be done only by a special influence of the Holy Spirit, seconding his own sincere efforts. As St. Paul expresses it, we must work out our own salvation, and it is God who worketh in us, both to will and to do of his good pleasure. This is my answer to the inquiry, whether I receive the doctrine of original sin.

"As to the doctrine of election, I consider it, in some respects, a merely speculative subject. God proffers salvation to all men, and it is their own fault if they fail of obtaining it. As I have already said, I believe man to be a sinner, whose affections need to be changed; that this change is to be expected from a careful attention to the means of grace, and from the special influences of the Holy Spirit; and I believe that God is always ready to grant this influence to all men, who sincerely and properly seek it. Of course, it is the fault of every person, if his heart is not renewed. These are my views of the doctrine of election.

"In answer to the question, Whether I receive the doctrine of 'the vicarious sacrifice of Christ,' I reply: The study of the Scriptures teaches me, that man's disobedience so infringes upon God's law, that it appeared to him necessary that a solemn exhibition should be made, in the view of all intelligent beings, from the beginning of time through eternity, of the divine displeasure against sin; that, consistently with the code of laws originally established for the restraint and government of his creatures, he could not pardon guilty men without such a sacrifice, expiation, or suffering, as should answer the ends of punishment, and preserve the dig-

nity and inviolability of his statutes; and that Christ, by freely and gratuitously offering himself a victim, a ransom, or a sufferer, on man's behalf, satisfied divine justice, or, in other words, sustained the inviolability and dignity of God's law, which, with his example and instructions, the promised rewards to the obedient, and threatenings to the disobedient, render the bestowment of pardon consistent with God's law in respect to all who are reconciled to God, and return to him, in the appointed way of repentance toward God, and faith in the Lord Jesus Christ.

"The doctrine of the Trinity once appeared to me contrary to the language and spirit of the Bible. I find that the Orthodox, although they believe that the doctrine is true, yet have various ways of explaining their apprehensions of it, all of which, however, include the doctrine. I reflected that all Christians, who believe the other doctrines mentioned in your note, also believe in this, and that it is part of a system peculiar to those, whose scriptural practices I am brought to approve. I began, therefore, to consider it possible, that it might be true. In the next place, I searched to see whether the Humanitarian, or Arian system is more free from difficulty. The superiority of our Saviour's character to every thing human, the sinless perfection of it, and the magnificent appellations given him in Scripture, satisfied me that his nature was of a higher order than man's. And when I considered, that the attributes of Jehovah are ascribed to him; that he is omnipresent, omniscient, the Creator of all things, and, at the same time is spoken of as a man; that he was born and died: I considered, that two facts are here revealed,—Jesus Christ is God, and he is man. How

are they to be reconciled? By asserting that he was God, in some sense, and yet not truly God? that he was man, in some sense, and yet not truly a man? This perplexes the mind, is mystical, is unsatisfactory; no body of Christians have ever reduced it to a system. What next? I will believe both facts;—Jesus Christ is both God and man. 'How can these things be?' said Nicodemus, in another case. The way is not revealed, but the fact is. I will cease, then, to be wise above what is written. If the attributes of God are communicated, thought I, the possessor must be Almighty. If the fulness of the Supreme Being is transferred, or imparted to another, he must be independently supreme. Is it not, then, satisfactory, I reasoned, to consider that the God-head did reside in Jesus Christ, so that when he is called God, the language may have an obvious meaning? and that the Holy Spirit is divine also? If we can admit the deity of Christ, and receive the fact of the divine nature in two beings, we can in three. 'So we can in three hundred,' says the Brahmin. True—if it be so revealed in our Scriptures; as it is not. Thus, the Bible declares there are three, who are designated God, or three to whom the attributes of God are ascribed. It also avers, that there is but one God. The existence of these two facts is a mystery. The human mind cannot comprehend the nature of the union, the why, and the wherefore; as God has not revealed to us a knowledge of the divine essence. This system appears more satisfactory to my mind than any other. It clears the language of Scripture from confusion and contradiction.

"You did not enumerate, with the other doctrines, that of the punishment of the wicked in the

future life. This is of a vast deal more practical consequence, than the doctrine of the Trinity. The Unitarian body are divided in opinion on this subject. I have never known one of them, however, who professed positively to believe in the eternity of future punishment. A few believe in annihilation, and the great majority in final restoration. I believe in eternal punishment; and it appears to me, that a contrary belief counteracts nearly all the good effects of preaching, that is not built on this foundation. None, or a limited punishment, seems to encourage men in sin. Punishment hardens the criminal, and a continuance of it apparently renders restoration more hopeless, in the eye of reason, than at the beginning. None believe that the fallen angels will be restored; and why is it more unjust in God to punish the higher order of intelligences eternally, than man? The Unitarians generally do not differ, as I can find, from a large class of Universalists who believe in final restoration. Would not an union take place between these parties, if the Unitarians considered it a matter of policy so to do? Were this union to occur, do you think godliness would be promoted? Would not society wear a worse and more threatening aspect?

"When I consider that orthodox preaching produces such remarkable changes in private character, as we often observe, and in communities; that it touches a chord in the human breast, that no other preaching does; that it produces a life of self-denial, prayer, sympathy, generous exertion for others' salvation, and peace, joy, and triumph in death: and that Unitarian preaching usually effects no striking changes in the character of individuals, or societies; that it creates no bond of hearty union

between its professors; that it does not generally afford a ground of triumph in the prospect of death, but the contrary:—I am constrained to adopt those opinions, which, on a fair examination of the Bible, of individual character, and of society, produce the best fruits.

"In associating with the Orthodox, I have not found that there exist that bitterness, impeachment of motives, censures of opponents, furious zeal, and pharisaical pride, of which I formerly heard so much while I was a member of the Unitarian body. See the account of the proceedings of the Board of Commissioners for Foreign Missions in the Christian Register, and the violent denunciations in late Christian Examiners, whose motto is 'speaking the truth in love;' and compare these with the account given of the last anniversary of the American Unitarian Association, published in the New York Observer; and you will see a sample of the spirit which prevails generally in the two denominations. Sad misrepresentations have been made of the orthodox opinions and preaching. It is time for Unitarians at large to read, hear, see, and judge for themselves, instead of receiving the representations of partizans. Let them associate with the Orthodox, read their writings, attend sometimes on their preaching, and be eye and ear witnesses of their doctrines and practices. Let them cease to speak or write bitterly; let them examine themselves, and see if they are given to prayer, to reading the Scriptures daily and prayerfully, to a renunciation of sinful indulgences and bad practices. I acknowledge there are persons in the Orthodox denomination, whose blind zeal and intemperate language should no more be imputed to the party, than the inflammatory writings or speeches of some Uni-

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tarians should be considered as the sentiments of that class of Christians. The sincere, upright, and serious of all parties reprobate and abhor such violence.

"And now, my dear Sir, let me, in conclusion, on the score of our long friendship, and my personal regard, ask you to place yourself in an impartial attitude, and survey with candour the opinions and lives of the great bodies of men, who are divided so greatly in their religious sentiments. Look at the effects of preaching and of opinions. Who are attracted by one class, and who by the other? Does falsehood or error produce, in the Orthodox denomination, the good fruits I have described? If Unitarianism is a more perfect, scriptural system, why does it not produce more prayer; a better observance of the Sabbath, a more liberal use of money for religious objects, more religious instruction, greater seriousness and exemplariness, and excite to greater liberality and effort in evangelizing the world? God has bestowed upon you unusual qualifications for the Gospel ministry. You are deservedly held in high estimation by the Unitarian denomination, and you are placed, by Divine Providence, in a situation of great responsibility. You do not approve the principles or the conduct of too many clergymen and laymen, who are called Unitarian, and you have borne honourable testimony to the piety and benevolence of many of the Orthodox.

"Permit me to entreat you to review the arguments in support of Orthodoxy;—not what is quoted from ancient times, but the Orthodoxy of this day, as preached and described by its most enlightened men; to look at the effects of preaching upon the community, not under the most favourable circumstances alone, but on the great

body of the people throughout the country: and I pray God to guide and enlighten you and myself into the knowledge of the truth as it is in Jesus, that we may attain to the salvation of our own souls, be preserved from hindering the salvation of any under our influence, and contribute to the extension of practical, vital Christianity. I remain, with sincere regard and respect,

"Yours truly,

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ON THE SPIRITUAL NATURE OF  
CHRIST'S KINGDOM.

WITH all that diversity which obtains among the systems of superstition and false religion in the pagan world, they all agree in the fact of their close alliance with the civil constitutions of their respective countries. Every human system of religion is so incorporated with the system of political economy, as to form one monstrous compound. Hence, religion is made to lend all its influence to the projects of the state, and the state gives honour and riches to religion. The two, reciprocally act on each other: hence, the interest of the government, and that of the priesthood become identified. And how should it be otherwise, where the religion of a community is as earthly in its origin and tendency, as may be the system of politics with which it may so happen to be allied? Superstition originates in expediency, and is upheld by the selfishness of its priesthood; but, wearing the air of sacredness, it is made to operate on the moral principles of human nature, (while ignorant of the truth,) as a reality, so as to soothe and satisfy unnumbered millions of the human family. Their utter ignorance of true religion operating with their veneration for falsehood,

altogether prevents them from discovering the cheat to which they are devoted.

And it is remarkable, that while Christianity is as *unearthly* in its tendency and end as it is in its origin; yet, wherever it may happen to become so allied to the state, as to be regarded and provided for, as the national religion; it immediately becomes divested of its real character, and lowered down, in some respects, to a resemblance with earthly superstitions. Christianity is so entirely heavenly in its origin, and so refined, delicate, and spiritual in its whole character and direct tendency, that it seems to resent and abhor all connexion with the maxims and enactments of human policy. It is true indeed, that Christianity has been, and still is, to a most fearful extent, rendered subservient to the low and selfish designs of men; but then, it is a palpable fact, that so far as this is the case, it is obviously perverted from its proper scope. Its own intrinsic character is such, that it feels all attempts of this unhallowed kind as a cruel outrage inflicted upon it, by which it becomes disfigured and changed, from being the beautiful daughter of heaven, into some indefinable and hideous form. It will not endure any alliance with the kingdoms of this world. It shrinks back from the profane touch. "Touch me not, and do me no harm: let me maintain among the children of a fallen world, my own original character of truth and simplicity." Every endeavour of earthly powers to model it to their purposes of convenience, is nothing less than a wresting it off from its elevated and sacred pedestal, and a lowering it down into a character of worldliness, just the reverse of what is natural to it. It does not refuse to dwell amidst any, and

every kind of human government; but it utterly refuses to be dictated to, or to be modified by any one of them. It is not possible for human power to meddle with Christianity without giving it an appearance which does not belong to it. It is not necessary to confirm this by viewing it under the aspect of popery; the best modelled Protestant states show the truth of it. In ten thousand particular instances, it is made a stepping-stone to wealth and worldly aggrandizement: and, in general, it is used (and so abused) as an engine of state policy.

Now, the reason of this is, because the great end of Christianity relates to the eternal destinies of mankind. It is a grand mean adapted to accomplish an infinite end. It is a means originating from the God of light and love, through the manifestation of him who is the brightness of his glory, and the express image of his person, in order to raise our fallen species from all the effects of that moral ruin, in which they have brought themselves by sin, and ultimately to place them in the world of purity and felicity. And it is most exactly adapted to the moral and eternal condition of men entirely abstracted from all temporal and secular considerations. With all that infinite diversity of distinctions and differences which obtain among the human family, throughout all countries and climes of the whole world, the character of sinfulness and moral degradation is stamped upon every individual. Between the prince and the peasant, we behold countless grades, displaying ten thousand different customs, actuated by numberless prejudices, maxims, and opinions; under every possible variety of human government and politics, according to the different periods and places of the earth:



but the moral aspect of every individual of the entire mass, as considered by the eye of God, is uniform and unvarying; for though there are the *less* and the *greater* degrees of actual sinfulness, yet this does not alleviate that character of original contamination which every one brings into the world with him. Here, then, is one uniform attribute pervading the whole human species, wholly abstracted from all national and political differences. "All have sinned and come short of the glory of God;—there is none that doeth good, no not one;—they are altogether become unprofitable." In this, every man is a counterpart of all other men.

Now, it is this moral aspect of human nature, that God so particularly regards. Generally, it is the last thing that man thinks about: but it is the great thing of God's thoughts and of his revelation. How frequently does he classify men into the two divisions of the good and bad, the just and the unjust, passing over with indifference all the distinctions of the literary and ignorant; the rich and the poor, &c. For though these circumstances are often mentioned, yet not as connected with their eternal destinies. It is their righteousness, or unrighteousness, which relates directly to their future state.

Now, it is to be remembered, that the spirit and design of Christianity are as equally abstracted from all such temporal differences. It has to do exclusively with the moral character of human nature. To accomplish its full designs on man, it does not require the rich to become poor, nor the poor rich. It does not demand, that man shall change his situation, any farther than as he subsists by means of sin. It does not insist, that he shall shift from one station in life to another; or pass from

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one human government to another. It does not disturb, much less break down, any of the civil barriers of society. It maintains all these inviolate. "Let every man abide in the same calling wherein he was called. Art thou called, being a servant? Care not for it." Christianity is essentially conversant about the heart and affections of our nature. "The Gospel is the power of God unto salvation to every one that believeth." When it comes in its power, it at once dethrones the dominion of sin, subdues the idol of selfishness, and enthrones the reign of the love of God by the faith of Jesus Christ. Hence, the phraseology of being "translated out of darkness into the kingdom of God's dear Son.—The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Spiritually, there are indeed two kingdoms, the reverse of each other, with their respective heads,—the Son of God, and the God of this world. All mankind, when born, become the subjects of the latter, by virtue of that awful dominion which he acquired over the whole race in the apostacy of the first man: but some are delivered from his power, "by the renewing of the Holy Spirit." As far as men realize a regenerating influence sent forth upon their minds, do they voluntarily pass away out of the kingdom of the enemy, and enter into that of Jesus Christ. Hence, says Christ, "my kingdom is not of this world." It is essentially spiritual. To promote this kingdom, is the direct and exclusive intention of Christianity: but to make it subserve the interests and selfishness of men in power, be their office, civil or sacred, is to render Christianity subservient to ends which it naturally aims to destroy: which is the vilest abuse and the most cruel outrage that can

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possibly be inflicted on it. And yet, to what extent is it perverted! And the evils which result from its abuse are incalculable. To mention no more, it constantly furnishes an argument to the votaries of infidelity. Men of perverse minds see Christianity rendered a means of obtaining high places and much wealth, and that, too, by men of profane lives; hence, they are wont to identify Christianity with the base systems of superstition; since, in so many instances, it is made to answer similar purposes.

But let it be contemplated, not when adorned with human trappings or adventitious circumstances, but in its native simplicity, just as it is contained in the New Testament, and then it will be seen how far it stands from all carnal ends. It will be easily perceived, that the great object of its aims is the eternal happiness of man. It brings "a common salvation" to a common ruin. It proposes to alleviate this common ruin, and to deliver man from its evils, especially in a future world. And all this it effectuates without doing any injury to his civil station, or violence to his physical powers; because it operates within him agreeably to his nature, and rationally disposes him to work out his own salvation, as a free and voluntary agent, to believe in the revelation of God, as to obey the divine will both in faith and practice. It does not call his attention to the consideration of some amusing speculation; but to a grand specific for all his spiritual maladies, which he is most imperatively required to receive by all that is awful, and by all that is glorious.

It is indeed just matter of lamentation, that, comparatively, so few of our race give decided evidence of their becoming the subjects of the Redeemer's kingdom: and we are accustomed to

speak of the many who seem to perish, as among the mysterious things of God. But this feeling may be indulged too far. Some would speak of the mysteriousness of it, as though the perishing of so many were an impeachment of the divine equity and justice. Rather let us reflect on the mercy that any *one* is saved. The Bible makes it evident, that *all* might have perished without the least impeachment of God's moral government. To save any, required the counsels of Deity, the humiliation and sacrifice of the Son of God in the flesh, and the special operations of divine power on the heart; all of which are the effects of a love too extensive for angels to fathom. We may be sure, therefore, that the proportion saved, though hitherto comparatively a small number, are such as were "ordained unto life."

But the great plans of the Eternal require a lapse of ages in order to attain maturity. His kingdom has been ever increasing in magnitude with the stream of time. In the first ages of the world's existence, the reign of grace seems to have been confined to a few individuals only. About two thousand years after creation, it began to be established, and to appear in a more regular and embodied form in the Jewish nation. And it increased with the growth of their nation, with intimations of its yet future progress among all nations, in the fact of the few Gentiles which became proselytes. Then, in about two thousand years more, Messiah appeared—"God was manifested in the flesh;" and having fulfilled all the typical representations under which he was prefigured in the Jewish economy, and in every required respect "became the end of the law for righteousness," the design of the

Jewish peculiarities was accomplished, and, consequently, the whole economy was removed out of the way by Providence, in order that it might be more clearly manifest, that the dispensation of grace under Christ consists in the power of principle in the heart and life; and that there remained not the least difference between Jew and Gentile; but that, as both had sinned, so a common remedy was provided for both, and that both were equally invited and urged to receive the mercy, "seeing it is one God which shall justify the circumcision by faith, and the uncircumcision through faith."

It was in the commencement of the Christian era, that the kingdom of Christ began to appear under its true character. All national and ceremonial peculiarities were swept away; it was manifest, that Christianity was most admirably adapted to people of all nations; that it could pour a tide of blessings over all the earth, and so remove the curse of sin, and, in a great measure, its natural effects also; and that it should never be superseded by another or superior dispensation.

I shall not advert to the corruptions of Christianity which have existed since the Apostolic times, either as it is almost paganized (and, in some places, worse than paganized) by the papacy; or, as it is modified by Protestant States: I wish rather, in a subsequent paper, to consider what it is yet destined to become in millennial days. That better and brighter days are yet to be expected, is now universally believed by all Christian denominations, in whatever other respects they may be divided. The predictions and promises in the Bible, to this effect, are so numerous and so obvious, that, however

unable we may be to comprehend the detail of particulars of what will be, the great outline is so visibly sketched, that no believer can overlook it. Whatever obstacles may now exist to the "free course of the Gospel," or however circumscribed the present territorial extent of genuine Christianity may be on the face of the globe, we feel sure that it will be progressive, until it become commensurate with the existence of the family of men.

"Jesus shall reign where'er the sun  
Does his successive journeys run;  
His kingdom stretch from shore to shore,  
Till moons shall wax and wane no more."

G. M.

#### ON THE REASONS ASSIGNED FOR MINISTERIAL REMOVALS.

(To the Editors.)

GENTLEMEN—Your correspondent, who signs himself *Condiscipulus*, brings forward three "cases, in which," he conceives, that a change in the sphere of ministerial labour "is decidedly inexpedient," and "not only inexpedient, but even sinful." His remarks on each of these cases do not appear to me satisfactory, nor at all to demonstrate that a change under any of them need be, *per se*, inexpedient, much less sinful.

1. The "*want of society*" is instanced in the first place. Now, Gentlemen, though I am exceedingly hostile to frequent ministerial changes, yet I should not feel justified in condemning my brother, or setting him at nought, because he deemed it expedient to leave a place, where there were "no intelligent pious characters with whom to consult"—to take up his abode in one where such could be found. To his own Master he must stand or fall. Your correspondent, indeed, speaks of a minister feeling "a want of worldly society;"—

this is a low standard of ministerial feeling indeed! and whatever might be the consequence to the flock over which such a minister might go to preside, those whom he left would have little cause for regret.

2. Again, "difficulties attendant on the station occupied," are considered as another insufficient cause for removal. I cannot admit this proposition, thus broadly stated—nor do I think that the remarks of Condiscipulus sufficiently narrow it, to authorize him to pronounce condemnation on, it may be, a timid minister, who on such a ground changes his sphere of labour. Our Lord directed his disciples, if persecuted in one city, to fly to another. It must be left to the conscience of a good man to determine, whether or not his difficulties authorize him to change the sphere of his labours.

As to the minister who wishes to be thought *genteel*, &c. &c. I have only to repeat my former remark—I pity far more the flock that receives, than that which loses him.

3. Lastly, "A more prominent station," &c. is mentioned as an insufficient and sinful inducement for a change. I cannot admit this. It is undoubtedly neither sinful nor inexpedient, that an able man should labour in an important sphere. I never heard it charged as a crime on Dr. Chalmers, that he quitted Kilmany for Glasgow, or on other individuals who might easily be named, that they relinquished retired country situations for spheres of more extensive usefulness. I am ashamed of the occasion which Condiscipulus conceives may lead to such a change.—"Young ministers"—"have been injudiciously informed, that their mind (qu? minds) being well cultivated, their modes of thinking abstract, and

their acquirements great, they are more adapted for such situations than for those which are secluded and plain."

Is it possible that such a lamentable want of self-knowledge and self-abasement is to be found in those who profess to be the instructors and examples of others in self-denial and crucifixion to the world? Tell it not in Gath.

A. B. C.

#### THE CLAIMS OF MINISTERS TO ADEQUATE SUPPORT.

(To the Editors.)

GENTLEMEN—The attention of a Christian Church to the keeping up of the worship of God, by the devotion of property to its support, may be fairly taken as an index of the state of religion amongst its members. Men support their privileges in exact proportion as they value them. Nothing less can be expected of those who are living under a vivid recollection, that for *them*, the Lord of Glory became poor, that they, through his poverty might be made rich, that they should render cheerfully to "God the things that are God's." Their anxiety will be to show their gratitude by a ready devotion of all that constitutes self to the service of their Redeemer. With what painful emotions, then, must we view the general inattention manifested by Christians, to the necessary support of the ministers of the Gospel; and what conclusion can we arrive at, but that the church is still too much the temple of the mammon of unrighteousness, and not that spiritual edifice which is fit for the residence of the Holy One. That there is a general neglect of the temporal support of ministers, will not, I think, be disputed. In the great majority of cases, the fixed salaries are far

below the wants and exigencies they are intended to supply; and in not a few, the minister's mind is kept in constant anxiety, by the tardy payments of what the church has promised to advance. Let, then, the following considerations enter deeply into the bosom of every member of the British Churches who may peruse them. It is with individuals that we must plead—and never can we expect the necessary change, until individually, and *en masse*, our churches shall be aroused on this subject to a sense of shame.

It is first, then, of natural right that every service should be *adequately* rewarded. This will undoubtedly be conceded by all but the African slave-holder, who thinks it *justice* to wring the stream of life from the veins of the oppressed, and to sneer at his applications for reward. It is acknowledged, in every department of commerce and of science, where extreme devotion to a cause—the application of ability commensurate with the end in view, are liberally rewarded; where extraordinary talent meets with extraordinary encouragement, and where previous expensive preparation for the service is always taken to account. My views of human nature are not so exalted, as to lead me to suppose that justice would, in every case, naturally be awarded; it is rather the force of relative situation, and the result of absolute necessity; but how, let me ask, how shall Christians be considered guiltless, whose professions are of justice and of love; who are bound to hate iniquity in their hearts; who have made a covenant with righteousness; when the ardent devotion, the conscientious application of time, the exertion of talent, the self-denying studies, and the expensive preparation of a minister are rewarded with the

paltry stipend, which is generally become the maximum of recompense. The injustice is more glaring, it is West Indian in its species, because a minister cannot, without charge of mercenary motives, complain; and because this delicacy, the greatest ornament of a pastor's character, and the best proof of his disinterestedness, is taken advantage of by a *Christian* church.

But the claim is recognised by the authority of God. "Lord how I love thy law," is the Christian's motto. It is inscribed upon his banner, and defended by his sword. He moves at its command. Let him listen then and obey. "The workman is worthy of his meat," Matt. x. 10. "Even so hath the Lord ordained, that they who preach the gospel should live by the gospel," 1 Cor. ix. 14. "Let him that is taught in the word communicate to him that teacheth in *all* good things," Gal. vii. 6. "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine." For the scripture saith, "Thou shalt not muzzle the ox that treadeth out the corn, and the labourer is worthy of his hire," 1 Tim. v. 17, 18. "The husbandman that laboreth must be first partaker of the fruits," 2 Tim. ii. 6. "He that loveth me, saith the Saviour, keepeth my commandments."

3dly. It was the custom of the primitive churches, and considered a proof of attachment to Christ.

Those were halcyon days, when Christianity came forth first, adorned with all the sprightliness and vigour of youth, when disregard to personal inconvenience and aggrandizement characterized her being; when to have all things common, was considered true nobility; and when devotion to the Saviour and to each other was manifested in the risk of property and of life.

But now she wears the garb of poverty, and creeps along decrepid with old age. Her limbs are shackled and tottering. Is the grave her destination? No, thanks be to him who is her Preserver, she shall renew her life as the eagle. Already she begins to shake off her fetters, and to assume her wonted activity; and future times shall testify to her exertions, that they have been unearthly; for she shall overthrow the barriers of flesh and sense, and shall beat down her enemies beneath her feet. Would to God, that the remembrance of former days, and the expectation of days that are to come, may awaken us to a sense of what is our duty and our privilege, and lead us to manifest our obligations to the Saviour, by awarding the due proportion of kindness to his advocates.

Again, it is the payment of a personal obligation.

To whom, Christian, do you date your first impressions of religion? Who opened to you the hopes of immortality? Who was instrumental in giving you the first prospect of a crown? Who taught you concerning Jesus, and showed you the way to the Father through him? Who brought you the tidings of all earthly and all heavenly bliss? You say, my minister. Where then is your remembrance of his prayers? Where your recollection of his ardent unsought-for devotion? Where your notions of rectitude, when you think of his leaving his friends, his comforts, his home, his worldly prospects, for *you*? He has suffered reproach; he has toiled, and wept, and laboured for *you*. Can you then reward him with temporal anxiety? Will you embitter his existence with the dread of inadequate support? Will you dry up the springs of benevolence, and make his comforts unreasonably few? Yet such

are evidently the effects of the lukewarmness at present existing so widely in the church, and such the silent and patiently borne, though keenly felt, experience of many ministers in our land. I will not attempt to point out the mode which every Christian ought to adopt, to remedy this abuse. It is not my part to say, what needless luxury should be dispensed with, or what self-denying exertion should be made. Let conscience declare, for that faithful monitor cannot be silent. And as every Christian shall answer its suggestions, so shall he stand guiltless or condemned in the presence of the Lord. There are persons who will plead the excuse of poverty, but let them remember and consider the exhortation of Paul, "God is able to make all grace abound towards you, that you always having all sufficiency may abound to every good work," 2 Cor. ix. 8. If these remarks give rise to exertions in any place, for the sake of those ministers who require greater remuneration for their services, I shall rejoice.

I am, Gentlemen,

Your obedient Servant,

OBSERVER.

THE INJURIOUS INFLUENCE OF  
ACADEMICAL ENGAGEMENTS  
ON THE MINISTERIAL CHARACTER.

(To the Editors.)

GENTLEMEN—I am unaccustomed to appear before the public as a writer, and certainly should not have troubled you with these remarks, if the urgency and importance of the question had not silenced the objections which my diffidence suggested. The Christian ministry is, in some cases, a perfect nullity, and, in many, its success is very much impeded by a want of spiritual unction and



energy in the man that sustains that honourable and responsible office. This must call forth the sincere regrets of every lover of the prosperity of Zion. The life and the power of godliness in the heart of a minister, will give that affection, warmth, and pathos to his public addresses, which the learning and rhetoric of the schools may chasten and direct, but never can excite. A minister's literary resources, however extensive and carefully digested and arranged, must derive their efficacy from this source. Of all engagements that occupy the time and thoughts, not one is more exhausting to mental vigour, more freezing to the heart, and more trying to the temper, than the education of youth. To conduct a boy, full of play and folly, up the steep ascent of Parnassus, and through the intricate mazes of Syntax and Prosody, is an excellent process for trying the temper, but a strange preparation for pulpit exercises. When a minister once takes his station on the throne of the pedagogue, and wields the sceptre of absolute rule, and is surrounded with a community that dislike him, because they hate their books—and rebel, because obedience is a task, the enjoyment and the exercise of power is a poor compensation for the loss of peace, retirement, and study; and the church of God, though exonerated from the necessity (though not the duty) of making an adequate remuneration for the support of their minister, pay dearly for their parsimony in the increased irritability of his temper, and the decreased fervour and savour of his ministration. While making tents, as the Apostle did, or shoes, as many have done, a man can have his own thoughts; and these manual employments, though laborious to

the body, do not induce a sickly and feverish temperament of mind; but to make tents or shoes would be deemed a disgrace to the minister, and felt as a disgrace to the church over which he presides; but the drudgery of a school, pernicious and enfeebling as it is both to body and mind, is permitted, because it is supposed to be more accordant with the character and engagements of the minister. The Apostle Paul's statements on this subject have never yet received from the church generally, that respect and deference to which the remarks of an inspired and authorized messenger of Christ are justly entitled. There were some in the church at Corinth who despised the Apostle, "but being reviled, he blessed; being persecuted, he suffered it;" "to this present hour, he adds, we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling-place, and labour, working with our own hands. I write not these things to shame you, but, as my beloved sons, to warn you." As if he had said, these things are a disgrace to you, but I do not adduce them for that purpose, but to warn you against a conduct so opposite to the spirit of a Christian, and so ungenerous to the Christian minister. Would to God that the Apostle's case were the only one on record, in which a church has been wanting in respect to its pastor, and has left him to struggle through the world, oppressed, not only with the cares of his charge, but with an accumulation of labours and anxieties, arising from an income totally inadequate to his support, and inevitably involving him in pecuniary embarrassments. But the Apostle may be quoted as an authority on this question to still greater advantage. In the ninth chapter of his First Epistle to the Corinthians,

after stating the reasonableness and propriety of an adequate support being provided for the labourer in the vineyard of Christ, by a reference to the Mosaic law, that the ox that treadeth out the corn should be at liberty to partake of it, and that they that minister at the altar should be partakers with the altar, he informs the church, that "even so hath the Lord ordained that they who preach the Gospel should live of the Gospel." The expression *ordained* is worthy of the attention of the Christian church, connected as it is with that divine Being who is its Head. We are not at liberty to dispense with his commands, or to allow parsimonious suggestions to influence our conduct in a case where his will and authority are unquestionable. As Dissenters, we are creditably zealous in the support of the simple ordinances of the Christian religion; we are the avowed enemies of all additions of human origin; but does our attachment to the rules and regulations of Christ exhibit itself sufficiently in this instance? We think the case deserving of the attentive consideration of Christian communities. The writer suggests these few remarks in perfect good temper, and under the influence of a sincere desire for the usefulness and respectability of the Christian ministry. A paper, lately inserted in the Evangelical Magazine, entitled, "The Minister's Basket benefited by Crumbs;" suggests to all dissenting congregations a simple, easy, and very efficient method of meeting the difficulty, and, if acted upon, would, in most cases, remove the painful necessity under which many a zealous minister of Christ labours, to resort to the drudgery and confinement of a school, in order to obtain a bare competence for the support of his family.

JUS.

## BISHOP DODDRIDGE—A CURIOUS MISTAKE.

(To the Editors.)

GENTLEMEN—As all that relates to the champions of non-conformity is interesting to *you*, and I presume, also, to at least the majority of your readers, I will try to communicate, by means of your very valuable pages, a pleasant fact.

Finding myself, on a recent occasion, associated in a stage coach with only one passenger, whom I discovered to be a clergyman of the Establishment, I took the earliest suitable opportunity of informing him, that his fellow traveller was a Protestant Dissenter of the Congregational Denomination.

The statement being received just as it should be, and the sole occupation of the stage during the greatest part of the day, affording opportunity, we chatted continually, and with the utmost good humour. Sometimes we expatiated on the state of learning in our Universities, both Scotch and English; sometimes upon the habits of certain of the Professors: the merits of Dissenting ministers were not overlooked; and we even dwelt upon the character of several prelates.

Among other topics, was discussed that of clerical ordination; particularly the previous process of examining. And I was informed, that not only at Cambridge, but on the inquisitions alluded to, the scrutiny, theologically considered, is directed in a great measure to acquaintance with three sermons published by one of our *old Bishops*, from that well-known text, 2 Pet. i. 16. "We have not followed cunningly devised fables."

After hearing no very measured eulogiums on these capital productions, I asked the Bishop's name. But having, for the mo-

ment, escaped recollection, several prelates were mentioned; but in the instance of every mitred author I was unfortunate. An inquiry, whether the author *were* a prelate, was instantly answered in the affirmative.

Having for a season changed the subject, it was subsequently renewed; and I am happy to add, with more success: the name of *Bishop Doddridge* was announced.

But, the amazement of my reverend informant, when I claimed that good man as a primitive Bishop, and an honour to the congregational Dissenters, I must leave you and your readers to imagine.

I am, &c.

J. B. W.

SUGGESTIONS RESPECTING THE  
OBSERVANCE OF THE AP-  
PROACHING BARTHOLOMEW  
DAY.

(To the Editors.)

GENTLEMEN — Every sincere Christian who enters into the spirit of his system, as well as every friend to the civil and religious liberties of his country, and of the world, must rejoice at the triumph achieved by the recent repeal of the *Corporation and Test Acts*, which had so long disgraced our statute books. By this repeal one great national sin—the profanation of the most solemn and affecting Christian institution, by which many thousands have been guilty of “eating and drinking unworthily,” is happily blotted out. But I cannot help suggesting to your readers, and to the Christian world in general, the necessity of increased attention to the grand principles of nonconformity, which may at least be endangered, by the acquire-

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ment of civil offices, whether lucrative or honourable, from which *consistent* Dissenters have for more than a century and a half past been excluded. In proportion, therefore, as Christians are tempted by worldly considerations, is the need of “stirring up their pure minds by way of remembrance” of the principles and actions of their heroic ancestors; and I can scarcely conceive of a more effectual method of accomplishing the desired purpose, than by “asking of the days that are past,” and more particularly, by solemnizing that day on which two thousand of the best ministers of the Established Church, (acknowledged to be so by *Locke*, and by many other illustrious members of that church,) were cast out, and subjected to privations and persecutions the most severe, because they dared not prostitute their consciences by “lying unto God,” declaring their “unfeigned assent and consent to ALL and to EVERY THING contained in the Articles, Creed, and Liturgy of the Church;”—a declaration, which, be it carefully recollected, is to this day imposed on its ministers, although it is notorious, that numbers have openly professed their disbelief of, and written against the very articles they had themselves thus subscribed. How any one can make, as required, *ex animo*, such a declaration, must be left to his *conscience*, and his GOD to determine!

The anniversary of the day alluded to, the 24th of August, I perceive will fall this year on the Sabbath; on which day, I cannot help earnestly recommending to Dissenting ministers of all denominations, a practice which some few, I have been informed, have occasionally followed, of devoting the public services to the consideration and enforcement

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418 *Poetry*:—"Arise ye and depart."—*Death anticipated*. [August, of the principles of nonconformity. My own experience convinces me of the advantages attending such a practice. In my younger years I had the pleasure of frequently hearing that excellent minister, Dr. Samuel Wilton, the immediate predecessor of the Rev. John Clayton, sen. who uniformly considered Bartholomew day as sacred to the principles of genuine nonconformity, and whether it occurred on the Sabbath, or in the week, he preached on the principles and example of those heroes, in all ages of the church, who lived above the world, and of whom the "world was not worthy:" he always gave notice of his intention to his audience on the preceding Sabbath. His impressive discourses were the means of confirming me in those most important principles, to which I have held, for fifty-five years past, and which, I trust, will support me in my dying hour.

Earnestly recommending every Dissenting minister to remember, on each returning year, the Doctor's example, and to "go and do likewise,"

I remain, &c.

A FIRM NONCONFORMIST.

## POETRY.

"Arise ye and depart, for this is not your rest, because it is polluted; it shall destroy you, even with a sore destruction,"  
Micah ii. 10.

"Arise ye and depart,"  
Observe the summons given;  
The watch-word in the Christian camp,  
The Captain's voice from heaven.

"Arise ye and depart,  
For this is not your rest;"  
Think not a world so falsely fair,  
Has power to make you blest.

These are polluted bowers,  
Where sin and death abound;  
The curse springs up among their flowers,  
Deep-rooted in the ground.

Hark! wrath takes up the cry,  
And adds a loud "beware;"  
"A sore destruction is reserved,  
For all who tarry there."

Sure there's some fatal spell  
Around this mortal state;  
We seek the danger that we fear,  
And grasp the chain we hate.

E'en so the rattle-snake  
In vain alarms his prey;  
They know the death-glance of his eyes,  
But cannot turn away.

Be merciful my God,  
In pity be severe;  
Lay hold upon my trembling hand,  
And wing my feet with fear.

Escaping for my life,  
With not a look behind,  
May I, a refuge and a rest  
Upon the mountains find.

### DEATH ANTICIPATED.

WELL! the hour is surely coming,  
When breath shall fail, and I must die;  
Yes! the hour is fast approaching,  
And every moment brings it nigh.

Soon, must my spirit leave this clay,  
And soar to realms of light;  
Upwards to heaven must wing her way  
Or sink in endless night.

But shall I have in that dread day,  
A Saviour's smile to cheer me;  
When earthly comforts haste away,  
And all is dark before me?

If but I hear his pardoning voice,  
And all be peace within;  
How sweet, though dying, to rejoice,  
To leave behind all sin.

Cheerful I'll quit this earth so frail,  
Angels shall waft me home;  
And pass to that within the veil,  
Where Jesus reigns alone.

There sorrow shall no more appear,  
And death no more oppress;  
And God shall wipe away the tear,  
In that eternal rest.

Bromley, Kent.

ELIZA T—.

## REVIEW OF BOOKS.

*A Commentary on the Epistle to the Hebrews: in two volumes, &c. By Moses Stuart, Associate Professor of Sacred Literature in the Theological Seminary at Andover, United States. Republished, with a Preface, by E. Henderson, D. D. London. John Miller. 1828. Vol. I. pp. 348.*

IT is not very long since many in this country were wont to regard with contempt every species of Trans-Atlantic literature. Whether this feeling were the result of prejudice, we will not now pause to inquire; but, assuredly, from whatsoever source it took its rise, it is now rapidly dying away, and must soon necessarily cease to exist. America, it is true, is yet in her infancy: but, what appears to us anomalous in the history of nations, her very infancy resembles that of Pallas, who sprung full-armed from the brain of Jove. This cannot certainly be said of any nation of the old world. Those countries which have attained maturity, both in ancient and modern Europe, had not only to build their own cities, but to form their own languages, arts, manufactures, sciences, every thing. The Americans, though they start all at once into being as an independent people, the inhabitants, as it were, of another world, find, nevertheless, that knowledge has gone before them, and, like a mighty giant, has levelled all the inequalities with which they would have had to contend, and spread out before them a comparatively smooth and even road. Adding, therefore, to the possession of the invaluable stores which the human

mind, in the progress of ages, has accumulated, (and which are as freely open to them as to us,) the advantages to be derived from a free constitution, a salubrious climate, and a perpetual intercourse with all that is sublime and beautiful in the objects of nature, it is not a matter of surprise, that they should so soon aspire to one of the high places in the temple of fame. If it be alleged, that they have not yet attained to such an elevation in the departments of general literature and science, though they have doubtless approached it in theology, let not this be thought discreditable to their diligence; since we all well know what a lengthened struggle they had to maintain for their very existence, and for what is dearer than existence itself, their liberty and independence:\* and after having obtained the prize for which they so nobly contended, the science of legislation, and the economy of their nascent states, as we may well suppose, would occupy too great a share of their time, to afford leisure to encourage literary projects. To the honour of America be it said, however, that even in these matters she has not been remiss; for, "she has done what she could." Her schools for education are multiplying every day; her colleges are to be found in every state; the seeds of knowledge

\* "οἱ γὰρ τῇ πατρίδι, ὑπὲρ τοῦ μὴ ταύτην ἐπιδεῖν δουλεύουσαν, ἀποβησκειν ἔβελον, καὶ φοβερωτάρας ἡγοῦντο τὰς ὕβρεις καὶ τὰς ἀτιμίας, ἃς ἐν δουλειᾷ τῇ πόλει φέρειν ἀνάγκη." *Dem.*

have been carefully sown among her sons, and extended even to the rudest of her tribes; while a general spirit of intelligence and enterprize has been diffused throughout her vast and rapidly increasing population. But what is more gratifying than all, her temples to the living God are more numerous, in proportion to her population, and better attended, than those of any other Christian country under heaven; the spirit of Christianity is exhibited by many thousands in all its beauty and loveliness; faithful and able ministers of the New Testament are daily increasing in number, and their labours are crowned with unparalleled success. Pure and undefiled religion would seem to prosper there indeed in a degree unknown in most parts of our own highly favoured land. The accounts we have received of the revival of the work of God in some parts, where it had appeared for a season to have been in a languishing state, cannot be otherwise than cheering to every Christian heart.

Nor is it less a matter of joy and a cause of thankfulness, that, amid all the excitement necessarily occasioned by such revivals, the enthusiasm they are apt to engender in some, and the wonder, if not scorn, with which they are likely to be regarded by others, a diligent attention is paid to the written testimony of God, and a careful examination is instituted into the true meaning of the Sacred Scriptures; so that, while some are honourably and usefully employed in publicly preaching the truth, which is able to save them that believe; others are, more privately perhaps, but with no less honour to themselves and advantage to the church, engaged in defending it, by their writings, against all the assaults of the

enemy, the cavils of the infidel, and "the cunning craftiness of those who lie in wait to deceive."

It is not every Christian, nor even every minister of Christ, who is qualified successfully to defend the outworks of our common Christianity, and to preserve inviolate, within its sacred enclosure, the ark of the covenant of God. Such names as those of *Paley*, and *Watson*, and *Butler*, or those of *Baxter* and *Owen*, *Wardlaw* and *Smith*, are not often to be met with in the list of combatants on the field of theological controversy. Sometimes it has happened that, owing to the weakness or unskilfulness of the professed friends to the truth, the palm of victory has appeared to be borne away triumphantly by its enemies. And nothing has contributed more towards producing such an unhappy result, than the fact, that many who undertake to prove the inspiration, maintain the authority, or explain the truth of the sacred volume, are not furnished with sufficient critical apparatus, or mental acumen for the purpose. Their motives may be pure, the desire of their hearts may be sincere, and the object at which they aim, laudable and important; but if Providence have not endued them with the necessary gifts; or if the gifts conferred, insufficient of themselves, have not been improved by diligence and study, they should pause ere they step forward in the hope of being able to slay a Goliath by a stone from a sling, or to rescue a lamb from the mouth of a lion or a bear.

We do not happen to know much of the skill and prowess of the opposers of revelation on the other side of the Atlantic; but, that in Germany and other parts of the European Continent, many of this class are possessed of an uncom-



mon share of shrewdness and ability, and are held in very high estimation for the extent of their attainments in literature, and the excellence of their moral character, we have pretty satisfactory evidence. Such men as *Eichhorn*, *Bertholdt*, and *De Wette*, with the talents they possess, and the reputation they have acquired, are sufficient to put to flight a whole host of the puny scribblers of the present day, notwithstanding the wildness and extravagance of some of their theories, and the grievous errors into which we conceive them to have fallen on some of the most important subjects that can occupy the attention, or interest the minds of men. The creed of these German divines, and that of many others of their countrymen, is far from receiving our approval. Indeed, many of their sentiments we must utterly condemn; yet, possessing as they do, critical talents of no common order; and raised, as they have been, to occupy situations of considerable eminence and responsibility among their countrymen; professing also, as they do, to have a desire to arrive at the truth themselves, and to guide others to her temple, their writings ought surely to receive some attention from the learned; and considering the mighty influence which the works of such men are likely to exert over the minds of many, both learned and unlearned, wherever the German language is understood, and the fame of their authors known, it becomes a matter of imperious necessity that some one able for the task should examine and apply the test of genuine criticism to the arguments they contain; those arguments, we mean, which have been adduced for the purpose of disproving the genuineness of some of the most interesting and instruc-

tive portions of the Word of God, and more particularly the Epistle to the Hebrews.

Of the qualifications which Professor Stuart possessed for such a task, we were fully satisfied previous to the publication of the admirable work now before us: but a perusal of the first volume of his Commentary, which consists entirely of preliminary matter, somewhat resembling, yet much more systematic, concise, and clear, than the valuable *Exercitationes* of Owen, has tended not a little to confirm us in our opinion. Indeed, we cordially join in the sentiments expressed by Dr. Henderson, when he says, in his Preface to the English Edition,

“It was impossible for any person who had perused the former works of our author not to hail with high anticipations the present production as a most valuable accession to Biblical literature. Intimately acquainted with the minutiae of Hebrew grammar; familiar with the diversified style of the sacred writers; trained by long study of the laws of Biblical exegesis to a refined and matured tact in seizing the point, the bearing, the various shades and ramifications of meaning couched under the sacred phraseology; imbued with a sincere love of divine truth, and a profound reverence for its dictates; and, withal, endowed with a manly and richly cultivated intellect, he possesses qualifications peculiarly fitting him for the performance of a work replete with so many difficulties as that of a Translation and Critical Commentary on the Epistle to the Hebrews.

“The ordeal to which this important portion of Scripture has been subjected by the wild and extravagant hypotheses of some of the master-spirits of German theology, rendered it a matter of imperious necessity that some champion, completely accoutred and disciplined to the battle, should step forward, and take up the gauntlet which they have so fearlessly and vauntingly thrown down. If we mistake not, such a champion has here entered the field and won the day.”—pp. iv. v.

As we conceive it is well for the public to know somewhat of the circumstances which gave rise to an important work like the pre-

sent, and as the design of the author in sending it forth to the world, cannot be expressed better than in his own words, we shall offer no apology for introducing the following quotations from Mr. Stuart's own Preface.

"The origin of the following work must be ascribed to the duties which my present occupation calls upon me to perform. As the time spent in the study of the Scriptures at this Seminary, has not allowed me to lecture upon all the Epistles of Paul, it has been my custom to select those which appeared to be the most difficult, and, in some respects, the most instructive and important. These are the Epistles to the Romans and the Hebrews. In respect to the latter Epistle, many serious exegetical difficulties occur, to remove which, much time and extensive study are necessary. But the greatest difficulty of all arises from the fact, that this Epistle is anonymous, and that the Pauline origin of it has been more or less doubted or disputed, ever since the latter part of the second century, if not still earlier. This subject I have deemed to be very interesting and important; and I have endeavoured, while discharging my duty of lecturing upon the Epistle, to throw what light I could upon the dark places of its literature.

"Experience, however, has taught me, that lectures could communicate to students but a very limited and incompetent view of the disputed ground, in regard to the origin of the Epistle to the Hebrews. The exceedingly numerous quotations, and appeals to writers, ancient and modern, which it was necessary to make, and the almost endless references to the Scriptures, which apposite illustration and argument required, rendered it impossible that a mere lecturer should communicate, or his hearer acquire and retain, any thing like an adequate view of the whole subject.

"What was true of the literary introduction to the Epistle, was also found to be true in respect to many of the most important exegetical difficulties, connected with the interpretation of it. The young student, by the mere repetition or delivery of any lecture upon them, (however particular or plain it might be in the view of an experienced interpreter,) was not able to acquire such a knowledge as would avail thoroughly to free him from his embarrassments, or to render him capable of explaining such matters to others.

"The knowledge of these facts, resulting from repeated experience, first led me to

the design of publishing, *in extenso*, on the Epistle to the Hebrews. The repeated solicitations which have been made that I would engage in this undertaking, might perhaps constitute some apology for embarking in it, if such an apology were necessary. But the time has come, when, in our country no apology is necessary for an effort to promote the knowledge of the Holy Scriptures, or to cast any light upon them."—pp. vii. viii.

"Should it be said, that the German writers, whom I have opposed, are as yet unknown in this country, and that it was inexpedient to make them known; the allegation would only show how little acquainted the person who makes it is with the actual state of our present knowledge, and with the relations in which we stand to the German authors. Our youth are every day resorting to Germany for education; our colleges are filling up with Professors who have been educated there; the language of Germany is becoming an object of classical study in our public Seminaries of learning; and in a multitude of ways, through the medium of translations, as well as by the knowledge of the German language, is the literature of Germany producing an influence upon our own.

"In this state of things, the attacks made upon the Pauline origin, or upon the canonical credit, of the Epistle to the Hebrews, cannot be kept back from the knowledge of our intelligent and industrious students. It is better, therefore, to meet the whole matter with an open face, fairly to examine it, and either to yield to the force of arguments suggested by the critics of the old world, or to combat them in such a way as effectually to defend the positions which we take. Christian candour and impartiality demand this. The day of authority in the church is passed by; it is to be hoped, that the day of sound reason and of argument is to follow. It is better to convince men by an appeal to their understandings and their hearts, than it is to terrify them by holding the rod of authority over them, or to deter them from speaking out their convictions by arguments *ad invidiam*. These are the never-failing resources of minds which are conscious of possessing no better means than such of convincing others, and which naturally resort to those which are most within their reach.

"Our religion seeks no concealment; it fears no assaults. If it will not stand the test of sober reason and of argument, it will not long have place in the world, among enlightened men. Those who shrink from such tests, and declaim against the use of our reason, show their

want of confidence in the cause which they profess to espouse. If they did but know it, they are already won over to the ranks of doubters or of unbelievers.

"On the subject of interpretation one may well say, 'Drink deep, or taste not.' A half-illuminated interpreter doubts every thing, and sees nothing clearly. Would God, the rising generation of those who are devoted to the study of the divine word, might feel deeply penetrated with the truth of this! It would be an event highly auspicious to the cause of truth in the world."—pp. x. xi.

We doubt not that the sound judgment, manly feeling, and Christian fortitude, which every reader will discover in these extracts, will produce a most favourable impression in reference to the man who could express such sentiments in language at once so simple and chaste. It is not, however, so much with the style of the author that we have at present to do, although we consider it to be, with very few exceptions, excellent and classic throughout the whole of his work. It is rather the truth of his statements and the force of his arguments that we shall consider, while we now apply ourselves, though late, to the critical examination of his Preliminary Dissertations.

These he has divided into forty sections, in each of which a distinct topic relative to the Epistle is discussed with eminent ability, and at a greater or less length, according to the degree of importance attached to it. Though the number of sections into which the work is divided is so great, there is not one, we may freely venture to say, but will be found interesting to the lover of biblical criticism, and eventually useful in promoting the cause of truth.

After some preliminary remarks in the first section, on the difference of opinion that has existed relative to the Epistle to the Hebrews, and the literary discussions

to which this has given rise among critics in various ages, but especially in modern times, the learned author proceeds to consider whether the Epistle to the Hebrews is appropriately called an *Epistle*, or whether it ought not to be regarded as a *Homily* or *Essay*. Some considerations are then offered respecting the inscription to the Epistle; as to the meaning and latitude of the term *Hebrews*; whether it was addressed to a particular church, as the church in *Galatia*, the church at *Thessalonica*, the church at *Corinth*, or to the Hebrews who were sojourners in *Asia Minor*; whether it was sent to Spain, or to Rome, to all the churches in Palestine, or only to one of them, and if so, to which. These topics exhaust the first eleven sections. Then comes the consideration of the great point in dispute, which has caused so much wrangling for centuries, and which the *rational* divines of Germany would have us to believe is as far from being settled as ever, viz. as to whether or not Paul is the author of the Epistle to the Hebrews. We ought to mention, however, that previous to the settling of this great question, the Professor establishes the fact of the antiquity and undoubted canonical authority of the Epistle, which he does chiefly from the testimony of Clement of Rome, and other fathers of the Church.

Having done this, he proceeds to adduce the testimony of the church at Alexandria, and that of the eastern and western churches, relative to the fact that Paul was the author of the Epistle. The result of his examination of these somewhat conflicting testimonies, he has given in the seventeenth section, with all the modesty of a man of letters, and the meekness of a man of God.

Not contented with the mere external evidence on a matter so important, he next institutes an inquiry into the internal condition of the Epistle, with a view to ascertain whether it corresponds with, and confirms the voice of ancient tradition. This description of evidence he divides into two kinds; first, that which arises from *circumstances* mentioned, or adverted to in the Epistle; and, secondly, that which arises from the *style and manner* of it. The chief *circumstances* upon which he dwells, are, (1.) That mentioned in the much-contested passage in *Cap. xiii. 23*. "Know ye, that our brother Timothy is ἀπολειψόμενον (E. T.) set at liberty," &c. (2.) That in *Cap. xiii. 18, 19*, compared with *Cap. xiii. 23*, where the writer first asks the prayers of those whom he addressed, that he might be speedily restored to them, and then expresses his confident expectation of "speedily paying them a visit." (3.) That in *Cap. x. 34*, where he says, "Ye had compassion (τοῖς δεσμοῖς μου) on my bonds." (4.) The salutation in *Cap. xiii. 24*, ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰαλίας.

These circumstances Mr. Stuart regards as furnishing a kind of external evidence, but not of the same description with that already noticed. He next endeavours to institute a comparison between the Epistle to the Hebrews and the other acknowledged Epistles of Paul, with a view to exhibit the similarity of *sentiment* or *doctrine* contained in both, as well as the similarity in the *form, method, style, and diction* of the composition.

"This (he observes) is a species of evidence, on which some have relied with great confidence; and it is remarkable, that it has been appealed to with equal confidence, both by those who defend, and by those who assail, the Pauline origin of the Epistle to the Hebrews. Even in very ancient times, so early as the third century,

the same occurrence took place. One might, perhaps, naturally enough conclude from this, that no very satisfactory evidence on either side would be obtained; but that the Epistle contains things to which both parties may appeal, with some tolerable show of reason. Before coming, however, to such a conclusion, we ought at least to make a thorough investigation, and to weigh well all the arguments, which are adduced to support the respective opinions to which I allude."—pp. 172, 173.

With respect to the similarity in *doctrine*, he argues chiefly from the *general preference* of *Christianity* above *Judaism*, which appears in most of the Epistles of Paul, but more especially in that to the Hebrews; and then very properly notices the views which are presented in both relative to the *person* and *work* of the *Mediator*, Jesus Christ.

In section twenty-two he treats of the *form* and *method* of the Epistle; shows its resemblance to the two Epistles to the Romans and Galatians, but especially to the former; and points out a circumstance which we have always considered of great importance on this part of the argument, viz. that the general manner of Paul's reasoning, in respect to separating his premises from his conclusions, or his *protasis* from his *epitasis*, bears a very striking resemblance to that which is found in the Epistle to the Hebrews. Very remarkable instances of this occur in *Rom. v. 12—18*; *ii. 6—16*; *Heb. iv. 6—9*; *v. 6—14*; *ix. 7—12*.

The following section (23.) is occupied with a comparison of the *phraseology* and *diction* of the Epistle to the Hebrews, and the acknowledged Epistles of Paul. There is a minuteness here which will perhaps be considered tedious by some cursory readers, but certainly not too great for the importance of this branch of the subject. We cannot withhold

from our readers the remarks of the learned Professor on the peculiarity of grammatical construction adopted by Paul, in regard to the use of the *passive* verb instead of the *active*, observing, at the same time, that we do not quite approve of his introducing the passage from *Rom. vi. 17.* into his enumeration; the passive form of the verb being absolutely necessary there, (from the peculiarly significant expression employed,) according to the ordinary rules of construction. We do not mean to say, however, that even this peculiarity of expression is not of Pauline usage.

"In Heb. vii. 11, we find the phrase, ὁ λαὸς γὰρ ἐν αὐτῇ νενομοθέτητο, for the people under it [the Levitical priesthood] received the law; where the nominative case of the person who is the *object* (not the *subject*) in the sentence, is joined with the passive of the verb; and this mode of construction is employed, instead of the active voice of the same verb, followed by the *dative* of the person who is the *object*; e. g. νενομοθέτητο λαῷ.

The like construction is found in Paul's acknowledged writings. E. g. *Rom. iii. 2.* οἱ [αὐτοὶ] ἐπιστεύθησαν τὰ λόγια τοῦ Θεοῦ, they were intrusted with the oracles of God, instead of saying, the oracles of God were intrusted to them. *Rom. vi. 17.* — εἰς ὃν παρεδόθητε τύπον διδασχῆς, into which model of doctrine ye have been delivered, instead of, which form or model of doctrine was delivered to you. *1 Tim. i. 11.* ὃ ἐπιστεύθη ἐγὼ, with which I was intrusted, instead of, which was intrusted to me, ὃ ἐπιστεύθη μοι.

"This is a minuteness of grammatical construction, which a copyist of Paul would not be likely either to notice or to imitate. It affords, therefore, the more striking evidence that all proceeded from the same hand."—p. 203.

The admirable and eloquent remarks of Mr. Stuart on the comparisons made in section 20—23. inclusive, we shall more particularly notice when we have finished our analysis of his work. We therefore proceed to observe, that seven distinct sections are occu-

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pied with a statement, and what we must denominate a most triumphant refutation of the various objections that have been made to the Pauline origin of the Epistle to the Hebrews by Bertholdt, Schulz, Seuffarth, De Wette, Boehme, and others; after which, an appeal is made to the number of *Hebraisms* occurring in the Epistle, in reply to the oft-repeated objection, first stated by Origen, and, in more modern times, adopted by Eichhorn, Ziegler, Bertholdt, and others already named, viz. "That the Epistle (to the Hebrews), in the texture of its style, is more conformed to the Greek idiom, (than the Epistles of Paul.) Ἄλλὰ ἐστὶν ἡ ἐπιστολὴ συνθέσει τῆς λέξεως Ἑλληνικωτέρα." (Origen.)

After a pretty minute examination of the alleged Hebraisms adduced by the learned Professor, we are thoroughly satisfied that he has made his case good against his numerous and powerful antagonists; and that he has shown, beyond the possibility of a doubt, that there is decidedly more of Hebrew idiom in the language of the Epistle under consideration, than is to be found in any of the other Epistles acknowledged to have been the productions of Paul. We must say, however, with all deference to the learning and talents of the Professor, that we think some of the examples he has adduced in this section (32.) are rather questionable in their application to his purpose, and his interpretation of some Greek words liable to objection. Although we would not take it upon us altogether to affirm, that this is the most vulnerable part of his work, since there are numerous strong holds in it which never can be assailed with success; still, as we believe that it is the part which will be

most diligently scrutinized, and perhaps, also, most fiercely attacked by his opponents, we would take the liberty of suggesting a few hints for his consideration.

In the strictures we shall offer, the order of chapter and verse will be followed in the manner adopted by Mr. Stuart himself.

Cap. I. 2. We cannot see any good reason why the word κληρονόμος should be translated, *lord*, or *ruler*, in this place, rather than *heir*, as it is in our English Testament; in order to make out that it is a Hebraism from ער. In classic Greek the word ordinarily signifies one who takes by lot, or by testament; and may it not very properly be translated *heir*, as applied to the Lord Jesus Christ, as we find it must be in *Rom. viii. 17*? It would sound rather strange to translate κληρονόμοι Θεοῦ—“*lords, or rulers of God.*”

Ver. 3. Καθαρισμὸν...τῶν ἁμαρτιῶν, *expiation* for sin. That the word καθαρισμός is used by the Sept. for *expiation* or *atonement*, as in *Exod. xxx. 10.* &c. we do not doubt; but this is no reason why the term should be considered *Hebraistic*, or that it should have a necessary connexion with the Hebrew root, כפר to cover, atone, appease, &c. since we know that it is derived from the Greek primitive καθαίρω, or more immediately from καθαρίζω, both signifying to *cleanse, purify, expiate, or atone*, and, with their cognates, frequently employed in this sense by classic writers. See *Theoc. 5. 119; Thucyd. 1. 8; Herod. i. 41; Dem. 249. 26; Polyb. 4. 21. 9.*

Hence Jupiter was called, ὁ καθαρστικός, the purifier. The word is therefore by no means improperly rendered in our English translation, “*having purged, (or made purification of) our sins.*” It is

not improbable that the original Greek word was derived from the Hebrew, as there is a great similarity in the consonants of each, but this is by no means certain.

Ver. 4. Κεκληρονόμηκεν. It is not correct to translate this, as Mr. Stuart has done, by *obtained*. It certainly signifies, as in our English translation, *obtained by inheritance*, or *inherited*, (see *v. 2*;) and because ער in Hebrew signifies the same thing, this is no reason why the word should be considered a *Hebraism*.

Cap. II. 2. Λόγος does not necessarily mean *command*, far less *commination*, but simply, *word*, or any thing *spoken*. In this sense it does correspond with דבר, but it is no more a Hebraism on that account than any other word that has a corresponding term in either language. But if λογος be understood as signifying “*word of command*,” Mr. Stuart is wrong in supposing that it is not used thus in the classics; see *Eschyl. Rom. line 40*, where Creon says,—“*Ἐνυμφήμ', ἀνηκουστὲιν δὲ τῶν πατρὸς λόγων Οἶον τεπέως;*” surely here it must be word of command, word to be obeyed.

Ver. 3. σωτηρίας, the *Christian religion*, with its threats and promises; certainly not a classical sense of the word (says Mr. S.) Assuredly not, since the classics knew nought of the Christian religion. But how much did the Jews know of it previous to the coming of Christ? and, however extensive their knowledge of it, why is σωτηρίας to be regarded as a *Hebraism*? We admit, nevertheless, that there is something peculiar in the use of the word in this connexion, and believe that it was employed by the Apostle for the purpose of presenting, to the minds of the Hebrews, a contrast between the law and the



gospel, between the religion of Moses and that of Christ, between the fire and smoke of Sinai, and the peace and security of Zion.

(To be continued.)

*The Laity's Directory to the Church Service for the Year of our Lord M,DCCC,XXVIII., being Leap Year. 12mo. Keating and Brown. Price 1s.*

THIS small pamphlet is the Directory of the English Roman Catholics for the current year, and is published by the express authority of the vicars apostolic. Though it makes no pretensions beyond that of a practical guide to the church service, and therefore presents no matter for literary criticism, yet it contains an amount of authentic information respecting the present state of popery in this land, which, we presume, is not to be found in any other publication.

As Protestant Dissenters, we cannot be thought indifferent to the state of the Roman Catholic communion in this country: in fact, we have prosecuted our inquiries on that subject with peculiar solicitude, and must say, that after a calm investigation, we do not think there is occasion for that great alarm to which many are disposed to surrender their understandings.

It was during John Bunyan's twelve years imprisonment, in the reign of the Second Charles, that he composed "the Pilgrim's Progress," in which he thus sketched, with the rough broad lines of genius, the state of popery at that period "Giant Pope is, by reason of age, and also the many shrewd brushes that he met with in his younger days, grown so crazy and stiff in his joints, that he can

now do little more than sit in his cave's mouth, grinning at pilgrims as they go by, and biting his nails, because he cannot come at them."

Though two popish princes were then at the head of the English people, yet we think that the judgment of the enlightened Tiinker was correct, for the battle of Protestantism had been fought in the wars of the Parliament, and its principles having been absorbed by the great majority of the social body, they threw off, with gigantic vigour, both episcopal and monarchical controul, when they judged that controul was employed to restore popish domination.

The Revolution confirmed what the rebellion had announced, that the English are essentially a Protestant people; and thus a prince, who in the parlance of legitimacy would be called a usurper, marched without opposition from one extremity of the island to the other, and was hailed at every stage as a deliverer, because he bore on his banners, "Freedom, and the Protestant Faith."

Many Roman Catholic families in the northern districts still madly adhered to the fallen fortunes and popish schemes of the expatriated Stuarts, and thus exposed their property to confiscation, and themselves to exile or death.

We have, in the pamphlet before us, a striking illustration of the fatal influence of the rebellions of 1715 and 1745, upon the Roman Catholic interest in Northumberland, which resulted from that singular infatuation.

Father Michael Singleton presents to the Roman Catholic public "the case" of the town of Hexham in the following words:—

"Perhaps not a single spot, in the united kingdom, can present a more feeling or a more distressful petition, to the

universally acknowledged generosity of Englishmen, than the poor and populous town of Hexham, and its neighbourhood. At the time when this ill-fated country was inundated by the blood of our ancestors, when scarcely a place could be found for the celebration of Catholic worship, many wealthy and ancient families in Hexham and its vicinity, lived in honour and in peace, amidst the disgrace and storm of religious frenzy and persecution, and maintained independently their priests, their altars, and their poor. But the Ratcliffs or the Derwentwaters, the Erringtons, and other old and respectable families are dead; and with them, no fewer than four Catholic chapels, and their endowments, within a circle of six miles diameter, have perished. The princely revenue of the Derwentwaters, from which the Catholic Church in this town and neighbourhood, did, and in all human probability, would still have derived its support, is now applied to the maintenance of those who have bled in their country's cause. Till the last year, notwithstanding this universal wreck of family and fortune, there were in this town two Catholic chapels, in which, for the devotion and convenience of the public, divine service was almost daily performed. But such have been our losses, that these two chapels cannot be any longer supported; and though the wrecks of both properties have been united, the strictest economy will be requisite, for one priest to support himself and his servant. The old chapel has for many years threatened to bury its congregation in its ruins; and that which is called the new one, is so circumscribed in its dimensions, that it will neither admit of enlargement, nor accommodate more than one half of its present numbers, many of whom come from a distance of seven miles, and some from the distance of 20; and as in a numerous and widely extended congregation, at a time when religious indifference has become almost universal, it is impossible for one priest to do justice to all without the assistance of a school, a new chapel sufficiently large for the accommodation of 600 people, and a school-house, are absolutely necessary, for the honour of God, and the support of religion in this unfortunate district. Were it in the power of man to strike from the list of time the still lamentable years of 1715 and 45, which gave licentious liberty to rebellion, and sanction to confiscation and to death; were it in the power of man to correct the existing evils which those years have entailed on this blasted and ruined district, the Catholic priest of Hexham would not now be necessitated, for the accomplishment of so laudable an

undertaking, to solicit the charitable donations of every religious denomination." —pp. 44, 45.

By the happy establishment of the House of Hanover on the British throne, the Romish interest in England was greatly enfeebled, as many Catholic families fled to the Continent to escape the penal laws, or the Protestant atmosphere of England. Surrounded by all the pomp and circumstances of their religion, and surrounding the royal bigot, who was the pole-star of their cause, they of course lost nothing of their desire to see popery restored in all its splendour in their native land. What could not be achieved by violence, they hoped to accomplish by guile, and therefore established a fund to support Roman Catholic Missionaries in the land of their forefathers. This property was invested in the public securities of France, and from year to year afforded those stipends which mainly supported their missionary priests. The French Revolution, however, led to the confiscation of this property, and thus another source of strength to their cause was dried up.

In a recent episcopal letter of the late Bishop Poynter, addressed to the members of the Romish communion, and inserted in the *Laity's Directory*, the effects of that political convulsion are thus described.

"The ecclesiastical property in France, destined for the service of the whole mission in England, which was confiscated or sequestered in the beginning of the French Revolution, and the value of which we have been labouring to recover during the last eleven years, was the fruit of the piety of our Catholic ancestors, at different periods, since the change of religion in England. They saw that, unless means were supplied for the education and support of the Catholic clergy, the faithful must be deprived of necessary instruction, and of the benefits and consolations of religion; and that the remaining sparks of the ancient faith,

which had once shone most bright in this island of saints, would soon be extinguished. Although they were themselves reduced to distress and poverty, from the circumstances of those unhappy times, yet they joyfully gave a portion of what they still possessed, for this most charitable and sublime purpose. The donations of some were large, of others small and numerous. Clergy and laity were alike anxious to contribute their means.—Nothing can be more edifying than the sentiments which they expressed in their acts of donation. To co-operate to the support of the holy Catholic religion: to have some share in the merits and rewards of the clergy who were called to labour, and who shed their blood in this great cause, were their declared earnest desires and sincere intentions in establishing mission funds. On these the English Catholic secular clergy were educated to the period of the French Revolution. To the monies given for the education of the clergy, others, destined for the support of the missions in the London district, were added by our predecessors; and the whole was at the time, with a view to its security, deposited in the public funds in France. The interest arising from these monies was faithfully applied to their respective purposes, so long as it was received. From the year 1792, the whole principal and interest has been withheld from us, by the effect of the common act of sequestration of all British property in France. The privation of these funds has been severely felt by all the missions in England, and most particularly by the mission in the London district. We are still deprived of them, and the consequent want of clergy is daily increasing, while the congregations are growing more numerous; and even if the whole of the property belonging to this district should be recovered on the most favourable terms, it must fall greatly short of supplying the actual necessities of this mission.

"It is therefore scarcely requisite to exhort you to continue the good work in which you have so cheerfully engaged; as you are evidently animated by the same motives and the same spirit, that induced your glorious predecessors in faith to provide that the religion, which they had received from their ancestors, should, with all its spiritual blessings, descend to you. To the remnants of their sacred deposits add yours, that your children and your children's children may inherit the same invaluable advantages. We have received great relief and consolation from the generous zeal with which you have come forward, in the same spirit of faith, to supply the wants of the London Mission

under its great losses. May the abundant blessings of heaven be bestowed on all who concurred in any manner to this work of charity."—pp. 4, 5.

Thus it appears, that the political events of the last century, even to its close, have been most inauspicious to the growth of popery in England, and it becomes an interesting question, what is there in the present position of the British Catholics to excite peculiar alarm amongst the firm friends of Protestantism.

No unendowed church can exist without the voluntary contributions of the people, and it is equally evident, that the people cannot contribute what they do not possess. *Ex nihilo, nihil fit.* The Catholic communion in England, it is true, still retain the support of a small band of their ancient nobility and gentry, who adhere with touching constancy to the religion of their forefathers. These personages, however, are not papists of the old school, for they dare to hold in perpetuity what their ancestors would not have retained for an hour, and they omit to perform services, which their grandsires would have dutifully offered to the church, to avert the penalties of purgatorial fires.

Thus, for instance, the premier Duke of this kingdom, and Earl Marshal of England, is, no doubt, a good Catholic, and an upright man; yet his Grace of Norfolk, amongst other landed property, inherits from his ancestors, estates which belonged to the Benedictines, before the suppression of the monasteries. Where is the undisputed authority of the church, which constrained the early possessors of these lands to give them for spiritual purposes, and made their abbots and friars the nobles of the earth! behold its moderated influence, in the following an-

nouncement:—"New Catholic chapel at Bungay, erected on a piece of ground, furnished by his Grace the Duke of Norfolk, once the site of a Benedictine Abbey. Donations will be thankfully received by Dr. Walsh," &c.

As there are Protestants on the continent of Europe, who feel it so much a point of honour to profess the religion of their forefathers, that they would rather yield to a torturous death than relinquish their patrimonial faith, and are, notwithstanding, altogether apathetic about its real welfare and advancement, so we conceive that many of the members of the popish aristocracy profess the ancient faith, because they would not appear to betray a falling cause, and are yet perfectly indifferent to its true prosperity. Thus a Romish priest, at a late meeting of the British Catholic Association, complained of certain of their aristocracy, "who would prefer the turf, or the hells, or perhaps something worse, to those efforts which others were making at the expense of their time, health, and property" to further the Catholic cause.

These ancient nobles may, therefore, form the ornamental foliage of the capital, and yet contribute little, very little, to the strength of the popish pillar in the kingdom. It may be objected, that the great dissenting bodies do not include within their communion any of the nobility, and yet they are effective and formidable. True—but let it be remembered, that the Dissenters possess a large body of the most active and useful members of the community—the merchants and bankers, the agriculturists, manufacturers, and traders of this kingdom.

But a very small proportion of these classes of society will be found in the popish communion;

their understandings are too much enlightened to be seduced by the promises, and to be amused by the toys of Rome.

For instance, masses are secured, in the work before us, for the souls of those who contribute to the erection of some chapels, or who may be buried within the inclosures of others. Such a system of spiritual insurance is not likely to obtain many speculators now, nor are their babyish rules, about the colours used in the priestly ornaments, "black, white, and grey, with all their trumpery," calculated to be more attractive.

We laughed out, grave as we are, when we read the following advertisements, appended to this Directory:—"Neat *holy water pots*, of different sizes and various prices, in *earthenware*, fit for oratories or public chapels, with or without crucifixes annexed, from 1s. 6d. to 6s. 1."

"A few *second-hand serviceable vestments*, to be disposed of *cheap!*"

Most laymen of intelligence would wish to be free from a communion like this, and those who are united to it, are paralyzed by the jealousies of their priesthood. Thus, at a late meeting of the British Catholic Association, Mr. Blount, the Secretary, reported, that a circular letter, inviting contributions to print tracts and handbills, to remove Protestant prejudices, and to defend their ancient faith, was addressed to the pastors of 350 Catholic congregations, to which only seven replies were received in three months, *five of which expressed full concurrence in the plan, but could promise little pecuniary support!*

The state of their periodical literature is another proof of the great paucity of respectable persons amongst them. Once they

published two monthly magazines, now they have but one, and which, though published at a price which might remunerate even with a limited sale, has recently manifested some decisive symptoms of approaching dissolution.

Subtract, then, from the Romish communion in this country, the little band of nobility and gentry who adhere to the faith of their forefathers, and the few professional men who always talk at their aggregate meetings, and the *residuum* will be mainly found to consist of an uneducated and most needy class, the majority of which are Irish emigrants, who, according to the retributive justice of heaven, is permitted to alarm that Protestant church, who, by her guilty negligence in both kingdoms, has permitted the growth of thorns which long since might have been consumed like stubble by the fire of the word of God.

When it is recollected, that priestly influence is carried in the Romish communion to its utmost length, nothing but the utter destitution of the majority of its members can explain the following statements.

"*Westminster, Romney Terrace, Marsham Street.*—The regular receipts of this chapel being scarcely sufficient to pay the rent and other indispensable charges, leaving the maintenance of the chaplain wholly out of the question."

"*Chelsea New Chapel, Chapel Place, Cadogan Street, Sloane Square.*—A chapel so necessary as this is, to procure the comforts of religion to a class of men so highly deserving of the public for their military services, as the old, disabled, and veteran soldiers are, seems to have a particular claim to the benevolent assistance of the nobility, gentry, and others; and it is hoped that by their charitable donations they will supply the deficiency of the subscriptions yearly raised among the poor, of whom the Catholic congregation at Chelsea chiefly consists, and thus enable the chaplains to keep it up as heretofore."

"*Stratford, Essex.*—To this chapel there are two large schools attached, in which

the children of the congregation, that is, of 3000 poor Irish, receive education. The pastor states with regret, that the funds of these schools have not as yet enabled him to perform towards these children that corporal work of mercy so much called for, viz. to clothe the naked. And small indeed is the assistance parents can give, for they earn their bread by labouring in the fields; their families are, in general, large, their wages low, employment uncertain. The wretched appearance of these children, and the tattered state of their apparel during the cold months of winter, call for and claim the sympathy and charity of the virtuous and the wealthy."

"*East Lane, Bermondsey.*—The condition of the congregation attached to this chapel, amounting to nearly 5000 Catholics, particularly claims attention and support; it consists entirely of labouring people, whose poverty precludes them from the possibility of defraying the necessary expenses of the chapel. Besides the care of this numerous poor congregation, the chaplain is charged with the duty of attending four extensive work-houses, whose distressed objects look up to him not only for spiritual assistance but also for pecuniary aid. The public attention is also earnestly requested to the poor schools of this congregation; they are supported by monthly, and sometimes by weekly appeals to the charity of poor labourers, who are often in want of relief themselves, but yet cheerfully contribute their shilling or sixpence, when called on."

"*White Hart Lane, Tottenham.*—This chapel was erected at the expense of the charitable Baroness de Montesquieu; but the extreme poverty of the congregation, and the smallness of the weekly receipts in the chapel, render the support of the chapel, pastor, &c. extremely precarious. On this account, the Catholic public are respectfully, but earnestly solicited to afford their pecuniary aid in support of the chapel, by which the glory of God will be promoted, and the consolations of religion afforded to the congregation. Tottenham is extremely airy and healthful, and is a convenient place, where respectable families might reside with advantage."

"*Greenwich, Clark's Buildings, Maze Hill.*—This chapel, built to afford religious consolation and instruction to a large portion of the aged pensioners of Greenwich Hospital, has from year to year looked forward to the honour of engaging the patronage and support, if not of the Government which munificently provides for their corporal wants, at least, of some of the noble, wealthy,

and patriotic Catholics of the kingdom. Its principal support has, with a few exceptions, been hitherto derived from the halfpence collected weekly from the poor pensioners, and from the poorest class of Irish labourers: even these precarious resources are diminished in consequence of the increasing infirmities and wants of both these classes."

"*Plymouth, St. Mary's, Stonehouse.*—The erection of a chapel and dwelling-house has so far exceeded the donations received, as still to leave a heavy debt unliquidated. This circumstance presses with additional severity, in consequence of the great and increasing poverty of the congregation, and of the failure of various sources from which (previous to the peace) considerable advantage was derived. Unable to provide for the necessary repairs of the chapel, or to furnish it with many requisites for the more decent performance of divine worship, the smallest contribution will be most gratefully acknowledged."

"*Sheerness, St. Patrick's.*—The congregation attached to this chapel consists, for the most part, of poor Irish labourers employed in the public works.—The means afforded by these poor people are totally inadequate to the support of their pastor, and to the necessary expenses of the chapel."

"*Leek, prayers once a month.*—The Catholics of Leek humbly call the attention of a generous and benevolent public to their distress. They are situated at ten miles distance from a Catholic chapel or priest; deprived of the consolations of religion, their children growing up in ignorance, and in danger of falling a prey to evil company, for want of instruction, whilst the Catholics of Leek observe with gladness, that Catholic chapels have been and are still erecting in different parts of the kingdom, yet they grieve to think that no person ever casts an eye of compassion towards them. Nevertheless, trusting that their case is not hopeless, they throw themselves at the feet of the benevolent and charitable, and implore their assistance in erecting a temple to the living God, in which their souls may be fed with heavenly things, and their children taught the ways of eternal life. To accomplish this desirable object, they have, by the advice of their pastor, entered into a weekly subscription; but as they are all of them of the labouring class, it will be many years before they can erect a chapel by their own exertions. They therefore humbly solicit the aid of their brethren dispersed throughout the kingdom. They are aware that calls of this nature are frequent, yet they hope

that those who have contributed towards the erection of chapels, seeing the blessed effects of their contributions, will be excited to give still more glory to God, and afford more means of salvation to men. For if there be a place where a Catholic chapel is wanted, if there be a place where a numerous congregation might easily be formed, it is Leek, a respectable flourishing town, a metropolis for the north of Staffordshire."—pp. 7, 9, 10, 14, 18, 25.

Whilst these extracts will justify our strain of remarks, and prove, we think, that popery in England is at present destitute of those supplies which are essential to its rapid growth; yet we cannot be unmindful of the fact, that in this country persons often rise with unprecedented celerity from poverty to wealth, and that a fair proportion of Roman Catholics may be expected to catch the gales of prosperity in common with their Protestant neighbours. From the lowest of the people there may arise individuals, who will be the future patrons and benefactors of the popish cause, and therefore Protestants must not view with indifference its progress, even amongst the meanest of their countrymen. The Romish clergy devote themselves to their professional duties with a zeal of self-denial and perseverance worthy of a better church, and intermarriages and other family connections powerfully assist their proselyting labours.

But English Protestants have abundant means of defence against these aggressive movements within their own power. Let them no longer repose behind the mouldering legal fortifications which their forefathers reared. Such modes of defence were suited to the limited state of knowledge in past ages; but let them know, that a system of sapping and mining may now be carried on, which will overthrow their citadel, whilst they dream that the outworks are



secure! Let them come down then from their heights, and meet the enemy in the open field, and by general education, by the circulation of the Scriptures, by the Christian instruction of the poor, let them charge the enemy; the attacks of popery will be repelled, and its present positions occupied, and we shall still remain, by the blessing of heaven, a free and a Protestant people.



*Journal of a Residence in the Sandwich Islands, during the years 1823, 1824, and 1825; including Remarks on the Manners and Customs of the Inhabitants; an Account of Lord Byron's Visit in H. M. S. Blonde; and a Description of the Ceremonies observed at the Interment of the late King and Queen in the Island of Oahu. By C. S. Stewart, late American Missionary at the Sandwich Islands: with an Introduction, and occasional Notes, by William Ellis. London: H. Fisher, Son, and Jackson. 1828. 8s.*

THIS interesting journal, professing to give a true delineation of events, scenes, and characters connected with the American Mission to the Sandwich Islands, from November 1822, to June 1825, was written by Mr. Stewart, for the use of his family connexions and personal friends in the United States, to whom, as opportunities occurred, portions of it were transmitted. On his return to his native country, he was importuned to gather up these fragments into one continuous narrative, as "it was believed that a record of facts and circumstances, made at the time of their occurrence, for the gratification of private friends only, and necessarily unfolding the motives, feelings, pursuits, and

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success of those engaged in the missionary enterprise, would have a salutary influence." To this request he acceded, and the interesting volume before us, was therefore published in New York, in January last, and has also issued from the London press, with a valuable introduction, and occasional explanatory notes, for which the public are indebted to that pleasing writer and devoted Missionary, the Rev. William Ellis.

The Sandwich Islands, from the day they were first discovered, have been associated, in the minds of most Englishmen, with scenes of savage ferocity and more than brutal lust, and no portion of the heathen world was thought to be more degraded and hopeless than the sanguinary and licentious inhabitants of Owhyhee. But "with God all things are possible;" and it is delightful to trace, in "the historical sketch of the Sandwich Islands," which forms the first chapter of Mr. Stewart's volume, the wondrous combination of events, which were subordinated by Divine Providence to the introduction of Christianity, with all the social virtues in her train, to these outcast islanders.

The subjection of the whole group of the Sandwich Islands to one sovereign; the establishment of a whale-fishery in the South Pacific Ocean; the discovery of the protected and excellent harbour of Honoruru, in the Island of Oahu, and the consequent visits of many American and British vessels to refit, obtain refreshments, and to barter, and above all, the disposition of the islanders to enter the service of foreign vessels as seamen, which led several of them to the United States, are the successive links in that chain of providence which has eventually bound this savage people to the Christian world.

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Amongst the half savage wanderers who visited North America, was Obookiah—

“An individual whose name and character is now extensively known, and whose wanderings were made, in the wise providence of God, to result in consequences of unspeakable importance, not only to himself, but to his whole nation.

“This had arrived at the city of New York in the year 1809; and, shortly afterwards, became an inmate of the family of the commander of the ship in which he made this voyage, at New Haven, Connecticut. He was naturally of an observing and inquisitive mind; and the wide contrast, presented by a civilized and christian people, with the ignorant and degraded idolaters of his own nation, made a deep impression upon him. Having learned the design of the extended edifices of Yale College, he frequently visited the grounds of that institution, and was at length discovered weeping at the entrance of the buildings. The cause of his tears was ascertained to be a sense of his own ignorance, and an anxious desire for instruction. A gentleman of intelligence and piety immediately received him as a private pupil. He made rapid advances in knowledge—became a sincere convert to Christianity, and fired with zeal for the salvation of his countrymen, began to qualify himself to return to his native islands, for the purpose of making known the existence of the only true God, and the redemption that is in Jesus Christ.

“The character of Obookiah was early reported to the American Board of Commissioners for Foreign Missions—a society formed in the year 1810, for the propagation of the Gospel among the Heathen. This information led to the establishment of an institution at Cornwall, Connecticut—called the “Foreign Mission School”—for the education of pagan youth found on our shores, preparatory to their being returned, as teachers to their respective countries. Here Obookiah was placed. Other Sandwich Islanders were found, and entered on the same foundation.

“Among them was a young chief, George Tamoree, son of Taumuarii, the tributary king of Tau-ai. Eight or ten years previously, his father had sent him, when only nine years old, to America to be educated. The sea-captain who had charge of him had been provided by the king with the means of meeting the necessary expenditures, but dying suddenly, within the year of his arrival, without designating these funds, they were lost in the wreck of his own fortune. George, permitted to wander from a school at which he had been placed, enlisted in the naval service of the United States. On his dis-

charge, at the close of the late war, he was discovered at the navy-yard at Charlestown, Massachusetts; identified as the son of Taumuarii; and removed to Cornwall for education.

Obookiah, unhappily, as was thought, for the proposed introduction of Christianity at the Sandwich Islands, died before completing his course of instruction, in February, 1818. But the event excited so great and so general an interest in the American churches, that by it the way became more speedily prepared for sending a christian mission to his native shores, than might otherwise have been the case; and in the autumn of 1819, a company of Missionaries, under the patronage of the American Board of Commissioners for Foreign Missions, embarked from the city of Boston for that destination.

“It consisted of the Rev. Mr. Bingham, and Rev. Mr. Thurston, ordained ministers of the Gospel; Mr. Ruggles and Mr. Whitney, catechists and teachers; Dr. Holman a physician, Mr. Loomis a printer, and Mr. Chamberlain an agriculturist, all married men. And of the Sandwich Islanders, John Honorii, Thomas Hopu, William Teuui, and George Tamoree. George was returned to his father, by the Missionary Society, as a passenger only, without any official connection with the mission family.

“The affecting death of Capt. Cook, and the massacre of several other foreigners at a later period, had deeply impressed the public mind with a belief that the Sandwich Islanders were more barbarous and sanguinary than most other Islands of the Pacific. The unvarying testimony of voyagers who had visited them, when consulted in reference to the contemplated mission, had been—“The natives are too much addicted to their pagan customs ever to give them up. They will never abandon their sacrifices and tabus. The Missionaries may attempt to convert them, but they can never succeed; they will be robbed and driven away, even if they escape violence and death.

“It was with just reason, therefore, that the Society under whose auspices this enterprise had been projected, waited with deep solicitude for the period when they might hear of the arrival of this devoted company at their destination, and of the character of their reception by the people. Seventeen months elapsed before this anxiously desired moment came. But, though the suspense had been long, it was broken by sounds of gladness, which yet vibrate joyfully on the ears of many, who look for the coming of the kingdom of God.

“The Missionaries had not only made the islands in safety, but the first word of intelligence that reached their vessel was

in the astonishing, and, to them, overwhelming exclamation, "The gods of Ha-wai-i are no more!—*Ta mehu-meha is dead—Riho-riho is king—the tabu is abolished—and the temples and idols are destroyed!*"

"The eldest son of the Conqueror of Ha-wai-i had ascended the throne, and the very opening of his reign had been marked by a measure which is without a parallel in the history of the world. A pagan king, unbidden and uninstructed, had in a day cast off all the gods of his people; and, by a single stroke of boldness, overthrown a superstition, which, for ages, had held a degraded race in the bondage of fear.

"The idolatry of the Sandwich Islanders was of a form peculiar to the Polynesians, called *tabu*, from an appendage to the ordinary worship of images, expressed by that term, so singular in its nature as justly to give name to the whole system. The *tabu*, though intimately connected with the services of religion, did not consist of any fixed and unchanging observances—but was uncertain and arbitrary in its requisitions. It was an instrument of power, in the possession of the priests and king, which might be made to assume any shape, which interest, passion, or even caprice, might dictate, and to extend to all things, civil as well as religious. And, every breach of *tabu* being punishable with death, it was a system under which the people were governed as with a rod of iron.

"The word, itself, has generally been considered by foreigners as synonymous with the English word *prohibition*. But its literal and peculiar meaning implies a *consecration*. Thus the priests, the king, the chiefs, who claimed descent from the gods, and the temples, were *tabu*. So also an animal, or cluster of fruit, or other article, set apart for sacrifice—and a day, week, or month appropriated to the worship of the gods.

"The *tabus* varied greatly both in extent and duration. Sometimes a single tree, or a single animal only, would be made *tabu*, and at others, a whole grove or herd;—sometimes a single house, or piece of land, or fishing ground, at others a whole district, or even island. Sometimes the *tabu* would be limited to a day, at others, would continue for weeks and months. *Tabus of time* varied in the degree of rigour with which they were to be observed; sometimes requiring only a cessation from ordinary work and amusement; at others, an entire seclusion; when, to be seen abroad, was death. Every fire, too, must then be extinguished—every sound, even to the crowing of a cock or barking of a dog, prevented—and the silence and desolation of death, be made

to reign throughout the whole extent of the *tabu*, whether of district or island.

"But though thus various in its features, and changeable in its forms, there were points, in the *tabu*, which were general and unalterable. One of these, was the *tabu* of all the best kinds of food for sacrifice to the gods, and for the use of the men: the women were thus excluded from the use of hogs, fowls, cocoa-nut, bananas, several kinds of fish, &c. &c. Another was, a *tabu* excluding the females from the houses of the men. A woman was not permitted to enter the habitation, even of her father or husband, nor to eat in company with any man. These were the points, a breach of which, the king determined to make the signal for the abolition of the whole, and for the downfall of idolatry.

"Having secretly consulted the high priest and principal chiefs upon the subject, and gained their consent and co-operation, he made a great entertainment, in the month of November 1819, to which all the foreign traders, mercantile agents, and residents, then at the islands, were invited, together with the whole company of chiefs. Two long tables, one for males and another for females, in conformity to the *tabu*, were spread in an open bower, around which a great concourse of common people assembled. After the food was served up, and all the company had taken their seats, the king evidently much agitated, arose with a dish of the food denied to females, in his hand, and walking first round the table of the men, as if to see that all were properly provided, hastily turned to that of the women, and seating himself between two of his queens, began to eat with them, from the dish he had carried. At this, the whole astonished multitude burst into the exclamation, *ai noa! ai noa!* (*ai* food—*noa* common, or general, in contradistinction to *ai tabu*—food sacred.) The high priest himself rushed to fire an adjoining temple; and messengers were instantly despatched, in all directions, to perpetrate a similar conflagration. In a very few days, every heathen temple, in the group, was mouldering in ashes, and the idols, which had not shared the same fate, were cast useless on the beach, or reserved merely as objects of curiosity.

"That it was the pleasure of the king, thus to cast off the *tabu*, and to abolish idolatry, seemed sufficient to satisfy the minds of the people. One ambitious young chief of rank, however, attempted, by it, to excite the natives to a rebellion; but, in this, he was unsuccessful—his party were defeated, and himself and wife slain in battle, in the winter of 1820.

"The causes which led *Riho-Riho* to a



and counsellors of Tamehameha. The former has accumulated much property, holds many plantations, and owns extensive flocks of goats, and herds of cattle; and is said to have money in fund, both in the United States and in England.

"He has introduced the grape, orange, lemon, pine-apple, fig, and tamarind trees, but to a very limited extent; and seemingly from a motive entirely selfish: for he has perseveringly denied the seeds, and every means of propagation, to others, and been known even secretly to destroy a growth that had been secured from them without his knowledge. A considerable quantity of wine is yearly made from his vineyard; and his lemons and pines, by sales to ships and in the town, bring quite an income. He has a numerous breed of mules; and several horses, some twenty or thirty of which have within a few years been brought from the coast of California, and are now rapidly increasing. Flocks of beautiful doves, also an importation, are domiciliated at his establishment; and some few miles from the town, along the coast, there is an inlet, covered with the burrows of English hares, belonging to him.

"Besides this class of foreigners, there are between one and two hundred runaway sailors and vagabonds, scattered through the group, wanderers on the earth, the very dregs and outcasts of society. These, and, I am sorry to say, too many others, who, from their birth and education in a Christian land, ought to be examples of rectitude and morality, are the greatest corrupters of this wretched people; and present the most formidable of obstacles to the moral influence of our teaching. Fancying themselves, in this remote part of the world, free from every restraint of God and man, instead of attempting to turn the heathen from their darkness, they encourage them in sin; even become pioneers in iniquity; and the instruments of doubly sealing them, as we fear, in the gloom of spiritual and eternal death.

"When the first Missionaries reached the Sandwich Islands, in the spring of 1820, an effort was made by some of the foreigners, to have their landing and establishment at the islands forbidden by the government. With this view, their motives were misrepresented by them, to the king and chiefs. It was asserted, that while the ostensible object of the mission was good, the secret and ultimate design was the subjugation of the islands, and the enslavement of the people: and by way of corroboration, the treatment of the Mexicans, and aborigines of South America and the West Indies, by the Spaniards, and the possession of Hindostan by the British, were gravely related. It was in consequence of this misrepresentation, that a delay of

eight days occurred before the Missionaries could secure permission to disembark.

"In answer to these allegations, the more intelligent of the chiefs remarked, '*The Missionaries speak well: they say they have come from America, only to do us good; if they intend to seize our islands, why are they so few in number? where are their guns? and why have they brought their wives?*' To this it was replied, '*It is true, their number is small: a few only have come now, the more fully to deceive. But soon many more will arrive, and your islands will be lost!*' The chiefs again answered, '*They say that they will do us good; they are few in number; we will try them for one year, and if we find they deceive us, it will then be time enough to send them away.*' And permission to land was accordingly granted. Mr. Young, I am told was the only foreigner who advocated their reception." pp. 158—161.

Foiled in these attempts to drive from their shores the harbingers of civilization, and the heralds of divine truth, these guilty men resolved to employ their influence, if possible, to destroy the impressions which the authoritative message of the Missionaries had extensively produced. The drunken excess of Riho-Riho, as displayed in the following scene, affords a melancholy proof of their skill in these diabolical attempts, and will go far to account for the fatal malignity of that disease which terminated his life, whilst visiting our metropolis.

"Scarce ever," says Mr. Stewart, "were my feelings more deeply wounded, than they have been this evening. During the fortnight of Keopulani's illness, the king was perfectly sober. His heart seemed touched by the exhortations of his mother, and open to the persuasions of the Missionaries, to forsake every evil habit, and seek the favour of God. His sensibilities were greatly excited by her baptism, death, and burial; and he resolved to abandon the habit of intemperate drinking. Apprized of this, some of the foreigners, here at present, determined to achieve a triumph over the Mission, as they consider it, by the defeat of an object so desirable and so important.

"With this view two or three successive dinner parties were made by them, one on the Sabbath, which Riho-Riho was unfortunately urged to attend; but anticipating



the design, he perseveringly declined. Other attempts were made to draw him into their company, but all proved unsuccessful till this morning, when he was induced to visit one of the ships, under the pretence, on the part of his seducers, as we are informed, of shewing some remarkably beautiful specimens of goods. After being some time on board, refreshments of various kinds, and liquors, were served; but of the last, the king refused to partake. A bottle of choice cherry brandy was then produced, as a liqueur incapable of intoxicating, and which having never seen before, he was led to taste, and to taste again, till he requested a bottle of it to take on shore: a favour quickly granted. The result has been, that, as Mr. Ellis and myself went down the beach at sunset, we saw the king seated in front of his tent under the full excitement of liquor; Panahi, in a disgusting state of drunkenness, by his side; a woman in a similar condition, and almost naked, dancing and singing before them; and twenty or thirty others, of both sexes, with cases of gin and rum at hand, beginning a dreadful revel.

"As we approached the circle, Riho-Riho immediately said to us, in a kind, but self-condemning tone, '*Why do you come here?*' To which Mr. Ellis replied, '*We have come to express our sorrow for the sad condition you are in, and to reprove these, your guilty people, for encouraging you to destroy yourself, both body and soul:*' upon which he dismissed us with the answer '*You are good men, you are my friends, but, eia no ke wahi o Debelo!* this is the place of the devil! and it is well for you not to stay here!' The individual, who has been thus successful in his end, has since boasted, not only that he has made the king drunk, but that he will keep him so, if he is obliged to send a vessel to Oahu expressly for more cherry brandy for the purpose!

"But the sorrow of the evening did not rest here. At the request of the chiefs, we have attended prayers with them, at the establishment of Kaahumanu, every evening about eight o'clock. On going down for this purpose to-night, we saw a considerable collection of persons gathered round Governor Adams, as he was seated in the open air, surrounded by servants with torches. The bright glare of these presented the party in strong light to us, while we ourselves were shrouded by it in double darkness. In front of the governor was one foreigner upon his knees, making a *mimic prayer*, in imitation of a Missionary; while another was writing, in large letters on a slate, and presenting to him for perusal, some of the basest words in our language! As may be supposed, the recognition of our presence threw the com-

pany into some confusion; and one person hastily brushed his hand over the slate, but not till the indignant eye of Mr. Ellis fully told a knowledge of its disgusting contents!" pp. 230--232.

This good work has been impeded, not only by foreign residents, but by those traders also who visit the islands, and who, before the introduction of Christianity, revelled, in unblushing sensuality, such as would have disgraced even the Paphian orgies. It is with a deep sense of national degradation, that we extract Mr. Stewart's account of the ferocious licentiousness of a British crew. Before he left the islands he visited one of the group, Lahaida, to take leave of his beloved friends and fellow labourers, Mr. and Mrs. Richards. He arrived at midnight.

"Instead of being permitted, unobscured, to break their slumbers by the salutations of friendship and affection, how was I surprised to meet, at my first approach to the house, the presented bayonet, and to hear the stern challenge of the watchful sentry, '*Who goes there?*' and when assured that it was a friend, how inexplicable to my mind the fact of receiving the cordial embraces of my brother, not in the peaceful cottage of the Missionary, but in the midst of a garrison, apparently in momentary expectation of the attack of a foe; and to find the very couch, on which was reclining one, who to us has been most emphatically a sister, surrounded by the muskets and the spears of those known to the world only by the name of savages!

"My first thoughts were, that a revolt of the island against the general government had taken place, in which our friends had been seized, and were guarded as captives; or that some formidable party of unfriendly natives had arisen with the determination of destroying them, and from whom they were protected by the higher chiefs; but, as soon as an explanation could be given, I learned that their peril was not from the heathen, but from the degenerate sons of a civilized and Christian country! The seamen of a large British ship, at anchor at Lahaina, exasperated at the restraints laid on their licentiousness, through the influence of the Mission, had carried their menaces and open acts of violence, against Mr. and



Mrs. Richards, to such an extent as to cause the chiefs to arm a body of men, and defend them at the hazard of life: and at that very hour, three armed boats' crews, amounting to near forty men, were on shore, with the sworn purpose of firing their houses, and taking their lives, before morning!

"Only two days before, after a succession of fearful threats and gross insults, the same party, countenanced and upheld by their captain and officers, and armed with knives and pistols, had landed under the black flag of death, and surrounding the Missionary enclosure, then unprotected, offered life to our friends only on condition of their retracting their instructions to the people founded on the seventh commandment. The firmness with which they were met by Mr. Richards only made them doubly infuriate; and, as they seemed ready to fall upon him, to execute their horrid threats, Mrs. Richards, with the spirit of a martyr, rushed between them and her husband, exclaiming, 'My only protection is in my husband and my God; I had hoped that the helplessness of a female, surrounded only by heathen, would have touched the compassion of men from a Christian land—but, if such cannot be the case, know that I stand prepared to share the fate of my husband! When I left my country, I took my life in my hand, not knowing when I might be called to lay it down; if this is the time, know that I am prepared—sooner than disgrace the character I sustain, or dishonour the religion of my Master, by countenancing in the people we have come to enlighten, a course of conduct at variance with the word of God.' For a moment the heroism of a refined and lovely woman appeared to shake the firmness of their purpose, and they retired from the ground: but it was only to return with a more relentless determination, and the interference of the natives took place in time, barely to rescue the lives of their teachers at the hazard of their own. So resolute were they, however, in the defence, when once commenced, that three thousand men were armed, and in readiness to seize the ship, and to make prisoners of her crew, should another outrage of the kind be attempted."—pp. 398—400.

From these melancholy details our readers will easily understand why the Missionary work in the South Seas has been so virulently assailed through the public prints, and were not the subject too painful for irony, we might offer due congratu-

lations to the Quarterly Reviewers on the high respectability of their foreign correspondents! We however presume to tell them, that the public, regardless of their haughty bearing, will agree with Mr. Ellis, that in the instance to which we allude, "they have so far indulged their prejudices against the American Missionaries as even to hazard their claims to confidence in the correctness of their communications."

This was satisfactorily proved by Mr. Orme, in his able "Defence of the Missions in the South Sea and Sandwich Islands." The following extract from Mr. Ellis's introductory remarks to the volume before us, is only necessary to give the *finale* to that insidious article.\*

"I refer to the fabricated Letter from Boki, the chief, and which appeared in the beginning of 1827. Convinced, as soon as I saw the Letter, that it had not been written by the individual whose name was appended to it, I communicated to the Editor my reasons for believing he had been mistaken, at least, in supposing it genuine. In the following number I received a public reply, asserting, 'that the Letter certainly did come from the Sandwich Islands,' (which I had never questioned,) and stating at the same time, 'that its genuineness neither has been, nor is, doubted either by the officer of the *Blonde* who received it, or by his Captain.' This statement being at entire variance with a communication I had received from Lord Byron personally, I wrote to ask his Lordship's opinion, and received shortly afterwards, in reference to that part of my letter, the following reply:—

"You ask my opinion respecting the Letter said to be written by our friend Boki, and signed with his name. I have no hesitation in saying, that I do not believe Boki either wrote or dictated that Letter. It is not his manner of expressing himself, and you are aware that he can scarcely form his letters. I do not mean to say, that the Letter did not come from the Islands, but it certainly was manufactured by some other person."

"This answer, which his Lordship has so obligingly returned, is decisive, and shews

\* Quarterly Review, March, 1827—Article: "The Sandwich Islanders."

most distinctly the snare into which the Editor of the Quarterly Review has fallen on this point, as well as on other matters in relation to the Sandwich Islands."—pp. xxiii. xxiv.

After the lengthened extracts we have given, it is needless to trouble our readers with a formal

judgment on the book itself. They have perceived, that its style is chaste, its descriptions are interesting and often vivid, and that its facts and sentiments are intimately connected with the true happiness and best hopes of the world.

## LIST OF NEW PUBLICATIONS, WITH SHORT NOTICES.

**FEMALE PIETY AND ZEAL EXEMPLIFIED, in Memoirs of Mary Ann Ely, by her Brother John Ely, Minister of Providence Chapel, Rochdale. London: F. Westley and A. H. Davis, 1828. pp. 247. Price 4s. 6d.**—This is a biography of great interest and value, and executed with very considerable ability. It is the more valuable from its being the record of one whose claims upon public notice are not founded on any thing extraordinary in her history, or peculiar in her character; but in real worth and unostentatious piety. It presents excellence and usefulness in so imitable a form, it shows so clearly how high a degree of piety and active benevolence is attainable, without either extraordinary abilities, or extraordinary advantages, as to leave it impossible for the reader either to despair of imitation or to excuse his neglect of so truly excellent an example. Miss Ely was a striking instance of what a truly Christian female, in the unencumbered, susceptible, and active years of youth, ought to be in the present happy days of benevolent enterprise and zeal. Entering most sincerely and deeply into every attempt to promote the spiritual welfare of her fellow-creatures; pursuing every effort in that sacred cause suitable to her years, her sex, her station, with characteristic ardour and perseverance; she never allowed those labours to suspend her vigilant care to cultivate personal religion, or even to interfere with any domestic duty. We believe, we are assured, Miss Ely was but one of a numerous and most interesting class in our present British churches, whose record is on high; they will read this memoir with deep interest, they will be stimulated by it to fresh labours, and to

aspirations after higher excellencies. Especially every teacher, of either sex, in our Sabbath Schools, would do well to ponder the example here presented of deep interest in the spiritual welfare of their charge, of persevering and constant labour, of fervent prayer, and, we are happy to add, of pleasing success.

It may, indeed, admit of question whether memoirs of pious youth, who have died in early life, have not been too frequently published, and extended to undue length. Yet we cannot but rejoice at the publication of this memorial of Miss Ely, which is equally honourable to the piety of the deceased, and the affection of the living, and most heartily wish that it may be extensively circulated, and read with the attention it deserves, and which it will certainly repay. Still we are not sure that the book, valuable as it is, would not have been improved by judicious abbreviation. We have no pleasure in noticing defects where there is so much general excellence, but in the hope that the remark will be kindly taken, and exert a beneficial influence on the future productions of the author's pen, which we hope will be many, we cannot but wish the composition generally had been characterized by greater simplicity. This is the true charm of writing. And Mr. Ely is able to give his works so much true value, and so many strong claims on his readers' attention, as to render it quite unnecessary for him to adopt a strained style:—a fault but too prevalent in the present day, and which should be avoided by all who would attain real excellence, and secure a permanent reputation.

But to our readers we cordially recommend the work; nothing can better

promote the interests of true piety than the general circulation of such books, and the influence of such sentiments and examples as it unfolds.

AN INTRODUCTORY DISCOURSE, *by the Rev. William Orme, and a Charge by the Rev. Andrew Reed, delivered at the Ordination of the Rev. E. Miller, M.A., over the Church assembling at Old Gravel Lane. London: Holdsworth, and Westley and Davis. 1828. Price 2s.*—Ordination sermons are now become so abundant, that we find it almost impossible to notice all that we may even consider worthy of the attention of our readers. There are some, nevertheless, which stand out so pre-eminently among the crowd, and are possessed of such superior excellence (*Ἐκπρεεῖς ἐν πολλοῖσι καὶ ἔξοχοι*) that it would be alike an act of injustice to their authors and our readers to refuse them a place in our pages, and to withhold such a recommendation of them as may ensure their diligent perusal, especially by those who are either already engaged in the work of the holy ministry, or are preparing for it. Of such a kind we think we can safely say are the discourses now before us, the one by the Rev. W. Orme, on the nature and constitution of a Christian church, the other by the Rev. A. Reed, being a Charge, founded on 1 Tim. vi. 11. "O man of God." The former, though on a necessarily hackneyed topic, is distinguished by a clear and lucid statement of truth, apt illustration and sound judgment, exhibiting at once a comprehensive and accurate acquaintance with the living oracles of God, and a degree of dexterity in the application of scriptural argument which characterises most of the other productions of the same author.

The Charge by Mr. Reed, which, though not the first he has delivered on a similar occasion, yet is the first, we believe, he has sent forth to the world, is certainly a production of a very superior order; and, if we are not greatly mistaken, will amply repay the most careful, diligent, and frequent perusal. He considers the words on which his observations are founded, as suggesting to ministers of the Gospel the source of their *commission*, the nature of their *work*, the excellence of their required *character*, and the awfulness of their *responsibility*. These topics he treats

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with distinguished ability, and in a strain of nervous and impassioned eloquence, as well as a deep and chastened piety, which could not fail to produce a most favourable impression at the time when this charge was delivered; and which must secure for it a cordial reception from all who are capable of appreciating the excellence or feeling the importance of the sentiments it contains.

We do sincerely trust that these discourses will obtain an extensive circulation; as few of the same class of compositions deserve it more.

A CATECHISM, *intended to explain and enforce the leading Doctrines and Duties of the Word of God. To which is added, an Address to Young People. By the Rev. R. Simson, Master of Colebrooke House Academy, Islington.*—This little work is intended, Mr. Simson says in his preface, "as a specimen of the manner in which he has been accustomed to instruct the minds of his pupils in the knowledge of scriptural truth;" and from the tone of evangelical and practical godliness which pervades it, we wish that all the academies for the education of our youth were alike favoured, for we greatly fear that in the great majority of instances, "scriptural instruction" is forgotten.

#### WORKS PREPARING FOR PUBLICATION.

The Life and Writings of Mrs. Dawson, of Lancaster; with Nine unpublished Letters by the Rev. John Newton. Edited by the Rev. Carus Wilson, Rector of Whittington, and Chaplain to his Royal Highness the Duke of Sussex; in post 8vo. 6s. 6d. boards.—Occasional Thoughts on Select Texts of Scripture. By the late John Mason Good, M.D.—Practical Instructions for the Formation and Culture of the Tree Rose. 12mo, with Cuts.—Early Impressions; or Moral and Instructive Entertainment for Children, in Prose and Verse. With twelve designs by Dighton.—The Preacher's Manual, a Course of Lectures on Preaching, by S. T. Sturtevant, 2 vols. 12mo.—The Spirit of the Serampore System, as it existed in 1812 and 1813, with Strictures on some parts of "Dr. Marshman's Statement, relative to Serampore," in a Series of Letters to a Friend, by Wm. Johns, M.D. F.L.S. F. H. S. Member of the Royal College of Surgeons, London, &c.—In one large vol. octavo, a New Translation of the History of Herodotus, intended for the use of general Readers, with Short Notes and Maps, by Isaac Taylor, Jun.

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## MISCELLANEOUS INTELLIGENCE.

### BENEVOLENT SOCIETIES OF AMERICA.

The American Board of Commissioners for Foreign Missions have forty-three stations among the heathen, and about the same number of ordained ministers. These would supply one county of 50,000 inhabitants, with Christian institutions, at home. The annual receipts of the Board are greater than those of any benevolent Society in the United States, and yet there are individuals in the country whose yearly private income exceeds those receipts, and who could therefore, if disposed, do more for Foreign Missions, than the Christian community now do.

The American Bible Society has been in operation nine years. It has published half a million of copies of the Scriptures. Three millions of people are estimated to be destitute of the Bible in the United States, and twenty millions more in Spanish America and Brazil. Hundreds of millions are destitute in other portions of the world.

The American Tract Society at New York has printed in two years 44,000,000 of pages of tracts; less than one million of which have crossed the Alleghany mountains. Four millions of tracts have been published, while the population is twelve millions. The London Society publishes Ten millions of tracts annually.

The American Home Missionary Society employed last year 169 ministers, and paid on an average one-fourth of their support. There are, of the Presbyterian denomination alone, one thousand churches which have no pastors.

The American Sunday School Union, embraces 2415 schools, 22,291 teachers, and 159,000 scholars in 28 states and territories. The number of children in the United States, of an age suitable to attend Sunday Schools, is probably 3,000,000.

### RECEIPTS OF BRITISH AND AMERICAN SOCIETIES FOR 1826-7, in round numbers.

|                                       | Sp. Dols. |
|---------------------------------------|-----------|
| British and For. Bib. Society . . .   | 356,622   |
| Church Miss. Society . . .            | 204,000   |
| Wesleyan Miss. Society . . .          | 201,804   |
| London Miss. Society . . .            | 157,137   |
| Religious Tract Society . . .         | 66,675    |
| London Jews Society . . .             | 64,257    |
| Hibernian Society . . .               | 32,945    |
| Sunday School Union . . .             | 20,870    |
| British and For. School Society . . . | 8,353     |

|                                     | Sp. Dols. |
|-------------------------------------|-----------|
| Continental Society . . . . .       | 8,340     |
| Am. Board of Com. for For. Mis. . . | 67,401    |
| American Bible Society . . .        | 64,764    |
| American Sunday School Union . .    | 42,000    |
| American Education Soc. (cash) . .  | 37,874    |
| American Tract Society . . .        | 30,413    |
| American Home Miss. Society . .     | 18,140    |
| American Colonization Society . .   | 15,963    |
| American Baptist Board Mission . .  | 10,987    |
| Methodist Mission Society . . .     | 6,215     |
| American Jews Society . . . . .     | 1,266     |

### NUMBER OF MINISTERS OF ALL DENOMINATIONS IN NEW ENGLAND, as given in Registers of the several States for 1827.

| States.    | Congregat. | Baptist. | Methodist. | Episcopal. | Presbyteri. | Free-w. Ba. | Universal. | Christians. | Total. |
|------------|------------|----------|------------|------------|-------------|-------------|------------|-------------|--------|
| Maine      | 101        | 90       | 0          | 2          | 18          | 2           |            |             | 223    |
| N. Hamp.   | 111        | 36       | 33         | 7          | 7           | 46          | 1          |             | 241    |
| Vermont    | 114        | 80       | 40         | 9          | 3           | 18          | 5          | 0           | 284    |
| Mass.      | 352        | 111      | 7          | 9          | 5           |             |            |             | 497    |
| Conn.      | 194        | 82       | 60         | 45         |             |             | 3          |             | 383    |
| Rhode Isl. |            |          |            |            |             |             |            |             | 51     |
|            | 802        | 405      | 167        | 72         | 15          | 82          | 24         | 6           | 1084   |

In *Sword's Pocket Almanack* for 1827, the number of Episcopal clergymen is given with greater accuracy. It is there stated that the number of Episcopal ministers in Vermont is 11, in Mass. 27, and in Conn. 52, making the total of ministers of this denomination in New England, 99. A Baptist Religious Newspaper recently stated the number of ordained Baptist ministers in Mass. to be 119. The number may be somewhat larger in the other New England states than the Registers show; and the same remark will apply to the other denominations. Probably the whole number of stated ministers in New England educated and uneducated, orthodox and heterodox, engaged in actual labour, is not far from 1800. The entire population is, probably, at this time, 1,800,000. In 1750, there was, in New England, one educated minister to 628 souls. Now there is not more than one such minister to 1500 souls, and but one of any kind to 1000 souls.

### DECLENSION OF THE AMERICAN QUAKERS.

We learned from private sources of information, some time since, the painful fact, that a large part of the Quaker Society in New England have abandoned the

doctrines of Revelation, and embraced deistical opinions. As this change has now become the subject of newspaper intelligence, both in Germany and England, we record the circumstances which have come to our knowledge. Elias Hicks, 'an aged and influential minister amongst the Friends, has been the author of this defection, which has terminated in a complete separation in the Society. He unhesitatingly avows in his public labours sentiments which are subversive of Christianity.

Had there been in the Quaker communion a body of learned ministers competent to enter on the deistical controversy in all its extent, this lamentable devastation would have been avoided, and whilst we sincerely sympathise with the members of the Society of Friends in this country, on the painful fact, we cannot but regard this event as resulting from the want of a separate and educated ministry.

#### PROCEEDINGS RESPECTING THE NEW CHURCH BILL.

It gives us peculiar pleasure that the first notice we have to take of this extraordinary Bill is to announce its withdrawal from Parliament. Its design was "to amend, and render more effectual, the Acts for building additional Churches in populous parishes," and its provisions were most unjust and burdensome. By its enactments, had the Bill passed into a law, each parish would have had to support *all* the new Churches which the Commissioners might think proper to erect in it, for, as soon as they have enrolled a church in Chancery, that moment the parish would become liable to its maintenance. Besides, the parishioners were to be taxed for the enlargement of old churches, the stipends of ministers, the purchasing of additional burial grounds, and all expenses included under the term "Ecclesiastical Purposes," and all this by a rate of the churchwardens, on their own authority, without the consent of the parishioners. This most alarming measure was introduced into the House of Commons by the Chancellor of the Exchequer, late in the Session, and the first notice the House had of it, was the production of the Bill, printed, which its patrons were anxious to hurry at once to a second reading. Such a measure was not, however, to pass without vigorous opposition. At a Special Meeting of the Dissenting Deputies, W. Smith, Esq. M.P. in the chair, they resolved, "That a Bill having been introduced into Parliament, entitled, 'A Bill to amend and render more effectual the Acts for Building of additional

Churches in populous Parishes,' containing clauses tending to give undue, absolute, and unconstitutional powers to Select Vestries, and Church and Chapel Wardens, in relation to the expenses incurred in the performance of Divine Service in Churches and Chapels built under the authority of the said Acts, a Petition be immediately presented to the House of Commons from this body, as representatives of the Protestant Dissenters in and near London, against the clauses." Equal vigilance was manifested in various parts of the country; and the inhabitants of Sheffield, Leeds, &c. have done themselves great honour by their vigorous opposition. From Sheffield a Petition was sent to the House of Commons against the Bill, which was signed, in 24 hours, by 10,000 persons.

A splendid meeting was also held in Leeds, on Monday, July 7th, at which Mr. George Rawson presided, when most forcible and eloquent speeches were delivered by Mr. Tottie, Rev. R. W. Hamilton, John Marshall, Esq. M.P., Mr. Heaps, Mr. Baines, Rev. T. Scales, Mr. Talbot Baines, and Mr. J. Musgrave, which we regret we cannot insert in our columns. The petition agreed to at this meeting, received the names of 19,712 inhabitants, in the short space of 18 hours! And Mr. Rawson travelled post to London, that it might be presented on July 10th, to the House of Commons.

At so advanced a period of the Sessions, it was in vain to anticipate a majority in the House against the ministry, and therefore the small, but effective band of members opposed to the measure, resolved to impede its progress at every stage, by all the means in their power, consistent with the forms and usages of Parliament. On Monday, June 30, the Bill was read a second time, when about 25 members opposed it through all its stages till two o'clock in the morning, when the Chancellor gave way, and said, that if they would allow the Bill to go into a Committee, he would allow sufficient time before it was farther pressed, and that if it was not made acceptable in the Committee, he would withdraw it for the present Session. This course he has happily adopted; but as it is apprehended that a similar measure will be introduced next Sessions, we intend to present our readers with an analysis of the Bill in an early number, for surely after one million and a half of public money has been recently devoted without opposition to the service of the *endowed church*, it is "too bad"—to ask for permission to burden the parishes, already oppressed by local rates, &c. to any extent that Messrs. the Churchwardens, &c. may think necessary.

## BLACKBURN ACADEMY.

On Wednesday and Thursday, June 25th and 26th, 1828, the Twelfth Annual Meeting of this Institution was held at Blackburn, when the students were carefully examined in the various departments of study to which they had been attending during the year.

Two classes were examined in Algebra and in the Elements of Euclid.

In Latin and Greek, selections were made by the examiners from the various works which had been read during the year. The passages were read with various success, and the students of the first class especially distinguished themselves by their appearance in the Philoctetes of Sophocles.

In Hebrew, passages were selected from the Psalms and the Book of Isaiah, in which the students displayed great readiness and accuracy.

The Natural Philosophy class evinced a familiar acquaintance with the departments to which they had attended.

In the Philosophy of Grammar, in Mental Philosophy, and in Theology, the examination was of the most gratifying nature, and elicited expressions of the highest satisfaction from the Rev. R. S. McAll, the Chairman, and from all the Members of the Committee.

The general business of the Institution having been transacted at the Academy-house, Academical discourses were delivered on the evening of Thursday, at Chapel Street Chapel, by Mr. Edwards, on "*The Necessity of Divine Influence*;" and by Mr. Elliott, on "*The Object for which the good Works of the Righteous shall be declared at the last Day*;" and the Anniversary closed with a public meeting of the friends of the Institution.

The gratifying result of this Annual Meeting has been to confirm that high satisfaction with which the friends of Blackburn Academy contemplate the ability and energy displayed in the superintendence of its academic discipline, and to augment the confidence with which they anticipate its future prosperity under the care of their valued friend, the Theological Tutor, and his esteemed co-adjutor.

There will be two or three vacancies at Christmas; early applications are requested.

## CONGREGATIONAL SCHOOL.

The annual examination of the pupils in this valuable institution, took place on the 24th and 26th of June, in which the different branches of study pursued during the past year came under review.

On the 24th, the examination was con-

ducted in the classics, by the Rev. Gentlemen who subscribed the following statement, in which their sentiments were presented to the Committee.

"We the undersigned, having examined the youths in the Congregational School, have great pleasure in stating to the Committee of the Institution, that they have read with much accuracy and propriety, portions from the following books: the juniors were examined in Ballantine's Introduction to Latin; the second class in Valpy's Dilectus; the third class in Cæsar's Commentaries; and the fourth in the Odes of Horace; and in an extract from the Oration of Demosthenes for the Crown.

The manner in which the youths read and translated, discovered commendable diligence on their part, and great care and judgment on the part of their respected tutor. Their progress is certainly as much as could have been expected under the most able management, and many of them give promise of future proficiency.

(Signed) ROBERT HALLEY,  
JOHN BURDER, M. A.  
JOSEPH TURNBULL, B. A."

Lewisham, 24th June, 1828.

On the 26th, the subscribers and friends of the Institution were invited to be present at the further examination of the pupils in the more general branches of education. The company having assembled upon the lawn, about two o'clock, under a tent provided by the Christian Instruction Society; the Rev. H. B. Jeula, of Greenwich, was called to the chair, upon which the examination was continued in Arithmetic, Geography, and Mathematics. The first class was examined in the twelfth book of Euclid, and the second in the sixth; from each of which, six propositions were selected promiscuously at the time, and demonstrated with great correctness and perspicuity, highly creditable to themselves and their Mathematical Tutor. After demonstrating, in a masterly manner, a very difficult problem, the senior pupil introduced a short dialogue between himself and two of his colleagues, in which some interesting observations were advanced on the importance of mathematical studies, and the difference between moral and mathematical evidence.

A short interval having been allowed for refreshment, the examination was followed by a select number of the pupils, presenting the company with an epitome of the debate in the House of Commons, on the repeal of the Corporation and Test Acts; in the conduct of which, the young gentlemen entered with much spirit and propriety into the sentiments of the different speakers whom they represented. A certain number of prizes were then



distributed, and the proceedings of the day were closed with prayer and singing.

As the examiners of the classical department, in their report to the Committee, express the highest satisfaction with the diligence discovered and the attainments made, so the impression subsequently produced by the more public exercises was no less gratifying to those assembled to witness them.

There was, however, one feeling of regret, in which all sensibly shared, and which ought not to be concealed, viz. that an Institution so truly valuable, and capable of rendering such essential service to the rising families of laborious and faithful ministers of the gospel, should not yet have obtained an adequate share of public patronage and support. That it has not appeared to be the conviction of every person present at this examination; and this fact it is painful to observe, seeing that to congregational churches, its claims are so legitimately presented.

This circumstance appears deeply to have affected the mind of its venerable founder, when, upon a comparison of the success of this Institution with that of the Deaf and Dumb Asylum, he thus wrote: "This second child of mine will never reach the healthy state of the first, yet that was nursed by the world, this by the church."

#### HIGHBURY COLLEGE ANNIVERSARY.

The annual examination of the students in this Institution took place at the College, on the 2d and 3d of July. On the former day, the classical and Hebrew examination, which occupied more than five hours, was conducted by the Rev. Dr. Henderson, W. J. Hope, Ebenezer Miller, and other ministers. The reading of the past year was brought under review, and portions for examination were selected by the Chairman.

The class of the first year had read the four Georgics of Virgil, and the first three books of the *Æneid*; and in Greek, the whole of the *Collectanea Minora*.

The class of the second year were examined in passages selected from the first two books of the *Odes*, the *Epistles*, and the *Art Poetica* of Horace; and from three books of the *Odyssey*.

The class of the third year, professed the Oration of Lysias against Erasthenes, two of the smaller Orations of *Æschines* and *Demosthenes* on the Crown, and three of the Oration of Cicero against Anthony; and in Hebrew, fifteen chapters of Isaiah.

On July 3d, the examination in theology, and several branches of literature, was conducted by the Rev. Dr. Wardlaw, Dr. Cox, and Joseph Fletcher, A. M.

Several essays were read on various subjects in Classical Literature, Mental and Moral Philosophy, Biblical Criticism, Hebrew Antiquities, and Divinity; and many questions, arising out of the courses of the past year, were proposed in Rhetoric, Logic, and Theology. On each day, the examiners expressed their satisfaction and pleasure at the proficiency of the students; and their statement of the examination is annexed to the annual report of the Society.

On the evening of July 3, the annual meeting was held at Barbican Chapel, when the chair was taken by Thomas Wilson, Esq., Treasurer. The report was read by the Rev. R. Halley, and the meeting was addressed by the Rev. J. Fletcher, T. James, Davis, Tidman, Stratten, Dr. Philip, and H. F. Burder.

While the Committee of this Institution gratefully acknowledge the liberality of many individuals and congregations, who have contributed towards the expenditure on account of the new building, they feel much anxiety respecting the present deficiency of £6000. They beg leave respectfully, but most earnestly, to make an appeal to those friends who have not yet favoured them with pecuniary assistance. The committee have reduced the current expenditure to a level with the income; their principal solicitude now, is to liquidate the debt on the building account, lest the future operations of the Society should be impeded by any serious diminution of its resources.

#### UNIVERSITY OF LONDON—RELIGIOUS INSTRUCTION.

Since our last, we have had the pleasure to receive the following announcement, which must be agreeable to all the friends of the University, but especially to those of the Orthodox Dissenting Denominations.

"We, the undersigned, being Protestant Dissenting Ministers, have, with the sanction and approbation of the Council, united in the formation of a plan for delivering Lectures in the immediate neighbourhood of the University, during the Academic Session, on the Evidences and General Principles of Revelation, the Elements of Biblical Literature, and the leading Facts of Ecclesiastical History. Parents and others interested in this arrangement, are respectfully requested to apply to Mr. John Taylor, Bookseller to the University, 30, Upper Gower Street.

F. A. Cox, LL D. Hackney,  
Librarian to the University.

JOSEPH FLETCHER, A.M. Stepney.

July 7, 1828."

## COUNTY ASSOCIATIONS.—NORTH WILTS.

On Friday the 13th of June, the half-yearly Meeting of the North Wilts Association was held at Swindon, Wilts, when the Rev. S. Raban, of Malmesbury, preached in the evening; and the Rev. Messrs. Mantell, Slater, Lacter, Cornwall, Tozer, and Clapp, engaged in the proceedings of the day. This Association was founded, some time since, at Marlborough, as an Auxiliary of the Wilts Association, and, it is hoped, may become the means of diffusing a knowledge of the Gospel in that destitute, but encouraging neighbourhood.

## NORTH LINCOLN ASSOCIATION.

An Association of Ministers for the North of Lincolnshire was formed at Gainsborough, on the 11th and 12th of June; on which occasion the Rev. G. Gilbert, of Nottingham, and the Rev. B. Byron, of Lincoln, preached. The next meeting is proposed to be held at Horn-castle, in the month of October.

## ORDINATION AT BARNARD CASTLE, WITH AN HISTORICAL SKETCH OF THE CHURCH THERE.

On Thursday, 19th of July, at Barnard Castle, the ordination of the Rev. Samuel Jackson, (late of Rotherham College,) as co-pastor, with the Rev. W. L. Prattman, of the Independent church assembling in Newgate Street, took place, when the Rev. T. Stratten delivered the introductory discourse, describing the nature of a Christian church; the Rev. James Jackson, from Green Hammerton, asked the questions, and offered the ordination prayer; the Rev. John Eagleton gave the charge to the minister, from Colossians iv. 17. In the evening, the Rev. John Ely preached the sermon to the people, from Hebrews xiii. 17. The chapel was much crowded, and the congregations deeply impressed with the solemn and affecting services of the day. In the course of the service, the following account of the introduction of nonconformity into Barnard Castle was read. "It may afford gratification perhaps to some present on this interesting occasion, to be informed, that nonconformity had an early introduction into this town. The celebrated John Knox married the sister of Sir George Bowes, of Streatham Castle, in this parish, Knight Marshal to Queen Elizabeth, who valiantly defended Barnard Castle against the rebellious Earls of Northumberland and Westmorland; and it is not improbable, that the stern Scottish Reformer occasionally preached the Gospel in this town, or in the vicinity. Certain it is, that the cause of nonconformity was introduced into this town upwards of two hundred years ago, by the pious

and benevolent Lady Isabella Bowes, wife of Sir Wm. Bowes, and daughter of Judge Wray. She was a liberal patroness of the puritan ministers. Her influence was exerted to obtain the liberty of such pious and conscientious ministers, as had been silenced for nonconformity to the Established Church, and then to place them in those situations she deemed to need their zealous efforts. Her Ladyship gave one thousand pounds a year towards the maintenance of preachers under her patronage. On the decease of her husband, his body was sent from Nottinghamshire, for interment among his ancestors, in the church of Barnard Castle. Her domestic chaplain, Mr. Dike, attended the funeral, and on his return, represented to her Ladyship the very ignorant and irreligious state of the town, then destitute of a resident preaching minister. She was anxious that he should take up his residence here for the good of souls; but he declared, he durst not venture among so surly a people. He recommended the courageous Richard Rothwell, who came here, and his zealous labours were attended with such success in this neighbourhood, that he obtained the appellation of, the Apostle of the North, and many came from a great distance, and admired the order and number of his congregation. In 1644, the Parliament sent the Rev. John Rogers to be minister of this parish, whose continued labours were a great blessing to the town and neighbourhood during sixteen years. He was ejected on the restoration of Charles the Second. Lord Wharton then presented him to the Rectory of Croglin, in Cumberland, from whence he was ejected by the black Bartholomew Act, which, for their nonconformity to the Establishment, deprived of their livings upwards of 2000 of the most pious, learned, and conscientious ministers that ever lived in any age or country. Mr. Rogers returned to the neighbouring village of Startforth, and preached in the manor-house there, which belonged to his brother-in-law, Mr. Alderman Barnes, of Newcastle, also at Darlington, Stockton, Teesdale, Weardale, &c. After enduring many labours, persecutions, and privations, he died in 1688, aged seventy-eight. He was intimate with Sir Henry Vane, who sometimes rode from Raby Castle to attend his pious labours. His son, the eminent Rev. Timothy Rogers, one of the ministers of the Old Jewry, London, was born in this town, and a near relative of his wife: Mr. Butler, was a great benefactor to the parish clergyman. One of Mr. Rogers's successors, was Mr. Lisle, who preached at Startforth, Cotherstone, Langleydale, Wolsingham, and Hedley Hope. The Rev. Messrs. Warden, Orel,

Shield, Prattman, sen. &c. were ministers in succession."

#### ORDINATIONS.

On December 20th, 1827, the Rev. Jonah Lloyd, was set apart by prayer and imposition of hands, to the pastoral office over the infant church at St. Asaph, Flintshire. Appropriate portions of scripture, and general prayer by Mr. O. Owens, Rhes-y-cae; the questions asked by Mr. T. Jones, Woelfre; the introductory discourse on the constitution of a Christian church, (which was unanimously requested by the ministers present should be published, in the Welsh language,) delivered by Mr. D. Jones, Holywell; the ordination prayer, by Mr. T. Jones, Newmarket; the charge, by Mr. D. Roberts, Denbigh, text, "Feed my lambs;" address to the church, by Mr. J. Harris, Mould, text, "Suffer the word of exhortation." As the whole of the services were important, they were also truly interesting.

On Tuesday the 22d of April, 1828, the Rev. Wm. Thorn, late student at Hackney Academy, was ordained pastor of the dissenting church and congregation, worshipping in Parchment Street, in the city of Winchester. The Rev. Mr. Guyer, of Ryde, (Isle of Wight,) read the Scriptures and prayed; the Rev. Mr. Reynolds, of Romsey, stated the nature of a Gospel church; the Rev. Mr. Carruthers, of Gosport, proposed the usual questions; the Rev. Mr. Adams, of East End, (a former pastor of the church,) offered the ordination prayer; the Rev. Mr. Griffin, of Portsea, delivered the charge to the minister; and (on the subsequent evening) the Rev. Mr. Adkins, of Southampton, addressed the people on their duties to the pastor; various other gentlemen were engaged in the intermediate services, all of which were unusually interesting. The chapel was crowded with respectable persons from various parts of the county—the different discourses were of the highest character for intellect and devotion, and nearly thirty ministers were present on the occasion.

On Wednesday, May 14, the Rev. Richard Harris, lately a student at Highbury College, was ordained to the pastoral office over the church of Congregational Protestant Dissenters, assembling at the Cliff Chapel, Lewes, Sussex; when the Rev. G. Betts, of Afriston, commenced the service by reading appropriate portions of Scripture and prayer; the Rev. J. Turnbull, of Brighton, delivered the introductory discourse, describing the nature of a Christian church, asked the questions, and received the confession of faith, &c. from the minister; the Rev. T. Young, of

Margate, (Countess of Huntingdon's connexion,) offered the ordination prayer; the Rev. Dr. Harris, Theological Tutor at Highbury College, gave the charge, from 1 Tim. v. 11. "But thou, O man of God, &c.; and the Rev. Lewis Winchester, of Worthing, preached to the people, from 1 Cor. iv. 1 "Let a man so account of us," &c.

The other devotional parts of the service were conducted by the Rev. Messrs. Edwards, Malden, Mileham (Baptist), Geder (Wesleyan), Lefevre, and Davis.

There was also a service in the evening, when the Rev. Eustace Carey, late Baptist Missionary to Calcutta, preached.

On Thursday, June 12, there was a public service at the Independent Chapel, Princes Street, Gravesend, in connexion with the settlement of the Rev. John Tippetts, late of Lynn, as pastor of the church of Christ in that place. The Rev. Mr. West, of Town Sutton, began the service by prayer and reading the Scriptures; the Rev. T. James, of Woolwich, delivered the introductory discourse; the Rev. J. Slatterie, of Chatham, read the statement of the church, and asked the usual questions; Dr. Harris addressed the minister and people; and the Rev. J. Adey concluded with prayer. Mr. Slatterie preached in the evening. The affectionate remembrance manifested by the church towards their late pastor, the Rev. W. Kent; their entire and cordial unanimity in the choice of his successor, and the enjoyment of the divine presence, combined to render the services of the day exceedingly interesting and impressive to a numerous congregation.

On Wednesday, July 16th, was ordained over the church and congregation assembling at Pitchcombs Independent Chapel, Gloucestershire, the Rev. Thomas Gillman. Morning Service—The Rev. G. Neaton, of Dursley, commenced the solemnity with reading the Scriptures and prayer; the Rev. R. Taylor, of Uley, delivered the introductory discourse, and asked the questions; the Rev. W. Bishop, of Gloucester, offered the ordination prayer; the Rev. John Rees, of London, then addressed the minister from 1 Tim. iv. 16.; and the Rev. J. Cousins, of Kinstanley, concluded with prayer. Evening Service—The Rev. John Rees, of London, opened the service with reading and prayer; the Rev. T. Whitta, of Chalford, preached to the people from 1 Thes. iii. 8.; and the Rev. B. Parsons, of Ebley, concluded with prayer. In consequence of the Chapel, and the Chapel-yard, being crowded with people, the ordination took place at the chapel-door; the divine presence was enjoyed, and the services of the day will not be soon forgotten.

## CHAPEL OPENED.

On Wednesday, October 24, 1827, was opened a new Independent Chapel, at Ruthin, Denbighshire. In the morning, the Rev. J. Thorpe, of Chester, preached from Rom. viii. 28; and the Rev. J. Ridge, of Bala, in Welsh, from Rev. xiv. 7. In the afternoon, the Rev. J. Pearce, of Wrexham, from Acts x. 39, 40; and the Rev. J. Harris, of Mold, in Welsh, from Isaiah liii. 11. In the evening, the Rev. Dr. Raffles, of Liverpool, from Luke xv. 10; and the Rev. W. Williams, of Wern, in Welsh, from Psalm lxxviii. 5, 6. On the preceding evening, the Rev. J. Thorpe preached from Prov. xi. 25, and the Rev. D. Roberts, of Denbigh, in Welsh, from Psalm lxxiv. 6, 7. Messrs. J. Saunders, J. Lloyd, J. Roberts, and J. Harris, engaged in the devotional parts of the services. The congregations were numerous and respectable, and the collections liberal.

Ruthin is an ancient and populous borough town, in the Vale of Clwyd, where the County Assizes are held. This place of worship is 37 by 39 feet, with galleries in front and sides; erected on freehold ground, situate in the centre of the town, and the whole is vested in trustees, upon the principles of congregational church government; and the deed is legally enrolled. The purchase of land, erection, and deeds, amount to about £1000. In the year 1658, the pious Philip Henry, together with the ministers of North Wales, of different denominations, held several meetings in this town.\* The Protestant Dissenters of the Independent Denomination, have kept up a regular ministry of the gospel, at Ruthin, under all the disadvantages of meeting for divine worship, in different public rooms, for the last twenty-two years. The Rev. David Jones, of Holywell, commenced preaching

\* Vide Williams's Memoir of P. Henry, p. 53.

here in the summer of 1805; and the Rev. Benjamin Evans, of Ragillt, on leaving the North Wales Academy, the ensuing November, became the resident minister, and continued here for ten years. The place, together with two small chapels in the vicinity, have been supplied for twelve years by lay preachers, assisted by different neighbouring ministers. At present, the Rev. Evan Price, late student of Carmarthen College, has resided, and preached here for a short period, and is likely to become the stated pastor.

## RECENT DEATHS.

On June 10th, died, at the house of her aunt, Denmark Hill, Camberwell, CHARLOTTE, the beloved wife of the Rev. JAMES DEAN, of Aldermanbury Postero, aged 34 years. Whilst her bereaved friends mourn the loss of one who was peculiarly adapted for the sphere she was called to fill, they derive consolation from the fact, that from early childhood she was devoted to God, which she evinced through life by a holy and consistent deportment, and which shone forth amidst the pains of expiring nature in exemplary patience and perfect acquiescence to the will of her heavenly Father. It would be easy for an affectionate relative to extend this brief notice, but as a more ample memoir may be expected from the pen of her bereaved partner, enriched with extracts from her diary, &c. he will merely add, that her premature death was ably improved by the Rev. Joseph Fletcher, M.A. of Stepney, from the appropriate words of the Psalmist, "I was dumb," &c.—R.C.

On Friday, the 11th of July, the Rev. THOMAS HILLYARD departed this life in the eighty-third year of his age. He had been above fifty years a Christian pastor, more than forty of which had been spent at Olney, where he finished his course.

June 19th, Rev. GEORGE ATKIN, of Morpeth, finished his earthly course, and entered into rest.

## ACKNOWLEDGMENTS AND MINOR CORRESPONDENCE.

COMMUNICATIONS have been received during the past Month from the Reverend Thomas Craig—Spedding Curwen—John Ely—John Arundel—Ebenezer Miller—Robert Halley—George Moase—H. B. Jeula—Samuel Jackson—Dr. F. A. Cox—James Elborough—Algernon Wells, and J. Bounsall.

Also from Messrs. Joseph Read—J. L. Fenner—Joshua Wilson—J. B. Williams—M. Rice—A firm Nonconformist—T. M.—A. B. C.

We thank T. M. for his friendly letter, and beg at once to disclaim for ourselves and Correspondents, the application of "arrogant and vituperative language" to the Unitarian Dissenters. At the same time, we must avow our uncompromising opposition to their theological opinions; as we feel that the points on which we unhappily differ are of far greater moment than those on which are agreed.

Vigoriensis and *παῖδας* in our next.

"The Good Annette" may be useful in private Christian circles, but we must decline its indiscriminate publication.